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Zion's Herald

Wednesday February 6 1935

Lincoln's Fast-Day Proclamation

Issued from Washington, March 30, 1863

WHEREAS, the Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, has by a resolution requested the President to designate and set apart a day for national prayer and humiliation:

And whereas, it is the duty of nations as well as of men to own their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord:

And insomuch as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of Heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us:

It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness:

Now, therefore, in compliance with the request, and fully concurring in the views, of the Senate, I do by this my proclamation designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting, and prayer. And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite at their several places of public worship and their respective homes in keeping the day holy to the Lord, and devoted to the humble discharge of the religious duties proper to that solemn occasion. All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings, that the united cry of the nation will be heard on high, and answered with blessings no less than the pardon of our national sins, and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

See page 123, "A Glorious Example"

Religion's Message to a Harassed World

THREE OUTSTANDING CLERGYMEN OF PROTESTANTISM, ROMAN CATHOLICISM, AND JUDAISM, RESPECTIVELY, IN A SERIES OF THREE ARTICLES DISCUSS THE RELIGIOUS ATTITUDE TOWARD CURRENT SOCIAL AND ECONOMIC PROBLEMS

II—Rev. Wilfrid Parsons, S. J., Editor of *America*

THE fundamental principle of the Catholic social and political teaching is the doctrine of inherent rights. Any reader of the Declaration of Independence will know what I mean by this, but to make it clearer let me quote the most recent denial of this doctrine that I have seen. It was made by Donald Richberg in an interview in *The New York Times*, Nov. 18, 1934, in which he said:

The rights of property did not come by nature, they were created by law. If it were not for law there could be no inheritance, for instance; there would be no way of passing on property. *Every single right and protection the individual has in our society has been created legally.*

This idea that all rights are a grant from the state and that there are no rights inherent in man's nature is unfortunately growing in people's minds and is the most menacing phenomenon of the modern world. The two opposing extremes of Fascism and Communism are both based on this idea, and for that reason more than for any other the Catholic social position, standing in the middle between them, is opposed to both of them.

The Declaration is an old-fashioned document, but it is worth reading at the present time. Let me quote some of its well-known words:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it. . . .

If this doctrine of inherent rights, antecedent to every government and which every government is bound to respect and secure, is true, it should be applicable to all the aspects of our modern life: social reform, the profit system, the position of the state, the rôle of the church, and the rights of both individuals and races.

Let me take these in order so that I may show that the whole Catholic social teaching depends upon this principle and its corollary that every unalienable right existing in an individual or in a group

implies a corresponding duty in other individuals and other groups. This correlation of rights and duties is what we mean when we use the term social justice.

POPE PIUS XI has made in his Encyclical, "Quadragesimo Anno," the profound observation that there are two separate aspects of both labor and industry: the social aspect and the individual aspect. Every social reform must necessarily begin by respecting the co-existence of these two aspects and refrain from pushing either one or the other to an extreme. If you push the individual aspect to an extreme, as was done in the years preceding 1931, you will have rugged individualism of ill fame, that system which looked on all wealth as the prey of the individual strong enough to secure it, by whatever means he deemed necessary. If, on the other hand, neglecting the individual aspect, you push the social aspect to an extreme, you will have Socialism and its logical successor, Communism, with all the inordinate power of the state over the individual which that system implies. It is only by finding a way to combine these two aspects, doing justice to both, that any permanent social reform can be secured.

Such a social reform will, like every other one, involve two steps, a criticism of the previous or prevailing system, and a plan for one to take its place. The outstanding criticism made by Pope Pius XI against the prevailing system is that it necessarily results in an abnormal concentration of wealth in a few hands at the expense of the vast majority of people. This criticism would point out that the growing number of the unemployed over the period of years 1902 to 1934, with its consequent and increasing reduction of purchasing power, was a necessary result of this system. Limitless free competition, said the Pope, "permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay the least heed to the dictates of conscience." Put in another way, this simply means that bad morals were bad economics.

IF, then, we are to reconstruct society on a basis of the principle that is involved in this criticism, we shall be

faced with the necessity of creating institutions within the state which will give as little play as possible to the operation of individual greed and selfishness and the largest play possible, compatible with the individual's inherent rights, to the common good, spread as widely as possible not only over the nation but over the world.

Such institutions would recognize the duality of all industrial processes, labor and capital. In order that each of these classes be able to secure its respective rights, there should be an organization of each to create the program for this and to secure its execution; and in order that each of these two classes should respect the rights of the other, there must be certain rules imposed upon them, either by some superior council agreed upon by them, or, if that is not possible, imposed by the state, which will also have the duty of seeing that individuals belonging to either class but considered as consumers shall also be safeguarded.

This system has been called by various names, depending upon the present point of view of those who criticize it. It has been called Socialism and it has been called Fascism. It is obvious to those who know that it is neither.

IT will be noticed that the program here briefly outlined respects the profit system as a general principle, at least inasmuch as this system involves the inherent right of private property. In fact, this right has always been regarded as a touchstone of the Catholic social position. It must be said, however, that in its polemics with Socialism, the complete Catholic position on this subject has not always been understood. It is by no

(Continued on page 133)

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A Glorious Example

HAVING no call to prayer from the pen of the present President of the United States, and impressed with the crying need of such a summons at a time like this, we publish on the front cover of this week's issue of the HERALD the ringing fast-day proclamation of Abraham Lincoln issued on March 30, 1863. "The first American" always realized with keen discernment the importance of spiritual values to material prosperity and genuine human progress. He was not reluctant to mention God, and himself sought earnestly to walk in the fear of his Maker. Here was the secret of Lincoln's power and of his magnificent achievement in saving the Union. On the occasion of the 126th anniversary of his birth, we of the year 1935 should do well to follow his glorious example. Not once but at least three times in his Administration, Abraham Lincoln issued vibrant calls to the American people to observe a day of prayer for the nation. The crisis of the sixties drove the sixteenth President of the United States to his knees and caused him to summon all his fellow citizens to the business of fasting and prayer.

MARK now the missing note in the present Administration. To be sure there is here and there a little lip-service to the Almighty and upon occasion the President worships in a historic Washington church. Doubtless in his private life he recognizes an Unseen Power. But we cannot forget that Franklin D. Roosevelt inaugurated his term, not by any provision to quench the spiritual thirst of the American people with the water that springs up into eternal life, but with the unloosing of the liquor evil to rob men and women of their spiritual, intellectual, and physical powers.

Passing by for the moment this great evil, what is to be said of the policies at Washington since March, 1933? Certainly all citizens must recognize the earnest efforts of the President to relieve unemployment and to render assistance to those in distress. When men are crying for bread we bless any one who will satisfy their hunger. Such a noble ministry reflects great glory upon the Administration. But the whole task of reconstruction has been conceived in materialistic terms. God has been left out. We do not mean by this that His name has not been mentioned, but that there has been a strange and persistent failure to recog-

nize those higher spiritual meanings and values for which the word "God" stands. Although there are sixty million church members in the United States of America, when has Franklin D. Roosevelt issued an earnest and arresting call, comparable to Lincoln's fast-day proclamation, for their help in the present crisis? And yet it is no exaggeration to say that these men and women of organized religion are among the most intelligent and loyal of all American citizens. To what extent has the President consulted with churchmen in the course of his interminable conferences with big business men and labor leaders scrambling for material advantage?

What do we hear from Washington? Only news releases dealing with codes, loans, subsidies, profits, losses, financial adjustments, material rehabilitation, and prosperity in physical terms. There are no prophecies of Isaiah or Amos emanating from the National Capital, no intimation that God is Lord of all. And yet, fundamental to any true prosperity are certain virtues old as eternity itself—reverence, honesty, courage, love, self-sacrifice—in a word, sound character. And sound, enduring character is not achieved by any shuffleboarding of the materialities of life. Dependable character is the fruit of walking with God and acknowledging Him in all our ways.

MORE important than the long list of alphabetical expedients for relief and reconstruction conceived invariably in materialistic terms is the arresting question of the trend of the present Administration. Where is President Roosevelt going? After making due allowance for his habit of playing the radicals against the conservatives, and vice versa, as an educational expedient and political strategy in a country where it is said the majority of the citizens possess "twelve-year-old minds," is it not now about time he moved straight forward to the goal that puts persons first? The President has not yet caught up with the social creed of the churches. He is dillydallying with the profit-makers. He is riding two horses going in opposite directions. Big business is closing in upon him. He is playing into the hands of Fascism. Why does he not swing clear for man?

Listen to Lincoln. In his message to Congress on Dec. 3, 1861, he cried, "In my present position I could

scarcely be justified were I to omit raising a warning voice against this approach of returning despotism." What did he mean by "this approach of returning despotism"? The sentence immediately preceding in the message reads, "Monarchy itself is sometimes hinted at as a possible refuge from the power of the

people." Let us not forget that history repeats itself. There is need in 1935 of the Lincolnian warning of 1861.

It is not yet too late. Opportunity, about to leave the doorstep, tarries for a moment. Franklin D. Roosevelt still has a chance to be another Lincoln.

AN OUTLOOK ON THE NEWS OF THE WORLD

Russian Debt Negotiations Fail

FOLLOWING an interview with the Soviet ambassador, Alexander Troyanovsky, on Thursday of last week in Washington, Secretary of State Cordell Hull announced that the Soviet-American negotiations looking toward a settlement of the sixteen-year-old Russian debts amounting to \$500,000,000 had collapsed. It is now probable that the Export-Import Bank, which had been established to assist in trade with Russia, will be dissolved. The present situation also prevents Russia from borrowing any more money in this country.

Rolling in Wealth

REPORTING to the Security and Exchange Commission in Washington, ten of the richest men in the United States, according to an Associated Press release on Friday of last week, have listed their wealth as follows:

John D. Rockefeller, Jr., \$200,000,000 in Standard Oil companies.

S. S. Kresge, \$26,000,000 in his limited price store chain.

C. F. Kettering, \$16,000,000 in General Motors.

Eugene du Pont, \$10,325,000 in E. I. du Pont de Nemours Company.

W. R. Timken, \$10,225,000 in Timken Roller Bearing Company.

Pierre du Pont, \$10,190,000 in du Pont and General Motors.

Charles A. Conn, \$6,850,000 in Cannon Mills Company.

Harrison Williams, \$5,000,000 in North American Company and others.

C. T. Newberry, \$4,750,000 in J. J. Newberry Company.

Modie J. Spiegel, \$3,165,000 in Spiegel May Stern Company.

These are only a few of the millionaires of the country.

A Proposal Calculated to Avert War

IF Germany responds in straightforward fashion to the Anglo-French proposals upon which agreement was announced on Sunday, the possibilities of another European war in the near future will be greatly reduced. As an outcome of the conversations held in London between British and French representatives, an offer is made to legalize German armaments and at the same time to reach a complete understanding on a number of other troublesome problems. The view was taken by both British and French officials that the program is so comprehensive and complete that Germany this time must give a direct yes or no answer.

A Grievous Spectacle

UNDER the lashing talk of Father Charles E. Coughlin, the priest of Royal Oak, Mich., and Huey Long, the "Kingfish" of Louisiana, the United States Senate "took orders from the people" on Tuesday of last week and sent down to defeat the protocol for American adherence to the World Court. The vote was 52 for and 36 against, but because of the two-thirds rule 59 votes were necessary to

carry the measure. Well, the country is "saved" once more and the United States has missed a golden opportunity to help in promoting international peace and goodwill. Four Presidents of the United States have favored the World Court, as have many of the foremost leaders in church and university life. They were defeated by din. The incident in the Senate on Tuesday reveals very clearly the possibilities that lie before us. Will it be a Hitler or a Mussolini next in this country? President Franklin D. Roosevelt has suffered a setback on a major issue, but when the citizens of this country begin to think, there may develop a decided reaction in favor of the World Court and some future Senate may vote our adherence to it.

New Deal and Increasing Unemployment

DECLARING that the President's policies have worked out to put "the bankers back in control of the Government," the Methodist Federation for Social Service in a report just released to the press contends that the New Deal is in fact increasing unemployment. Asserting that public works, the CCC, codes, CWA, work relief, and subsistence homesteads "have failed or were too slow," the report continues:

So announcement was made last spring that the Government was doing its part and that in the future industry must take responsibility—it 'can and must help take up the slack.' But industry couldn't do it. Orders were not in sight. So, that plan forgotten, another is devised—a \$4,000,000,000 work relief program.

Charging that the President "has not kept his pledge to the laboring class," the report declares that "the codes tended to fix minimum wages around \$12," with the minimum often becoming the maximum; that section 7A relating to collective bargaining has been "almost completely nullified," and that the purchasing power of the average man has "steadily decreased." The report closes with the following sentences: "The bankers have the money; billions lie idle in their banks. And they can and do call the tune."

Labor Protests Renewal of Auto Code

A WIDENING breach between the President and organized labor seems to be developing. On Friday of last week the executive council of the American Federation of Labor denounced the renewal of the automobile code and termed some of Mr. Roosevelt's advisers hostile to labor. On the other side of the code renewal picture, however, the Automobile Manufacturers' Association forecast a better day for the men in their factories, with far steadier work and not nearly so much winter unemployment as at present. William Green, federation president, said that President Roosevelt had told him in a letter Nov. 2 that he would consult with representatives of labor before final action was taken on code renewal, but added that this was not done. The code was extended by the President Thursday, when it had only a few hours to live.

A New Orientation in Education

BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH HEARS PROPOSALS FOR CHANGE OF EMPHASIS IN CHRISTIAN TEACHING

Miron A. Morrill

A CERTAIN sense of intellectual and spiritual adventure always hovers over the annual meeting of the Board of Education of the Methodist Episcopal Church—not that it differs externally from meetings of similar bodies everywhere. The board, however, functions close to the storm center of modern controversies—sometimes uncomfortably close.

Undoubtedly the dominating interest at the annual meeting which concluded after a two-day session late Thursday, Jan. 31, in the Methodist Book Concern chapel at 740 Rush Street, Chicago, was a new emphasis in the philosophy underlying Christian education. The press of Chicago and New York, for example, saw the point and commented widely on it.

Dr. Frederick Carl Eiselen, corresponding secretary of the board, raised the issue in his annual report, which was read to the board early Wednesday. In effect, Dr. Eiselen's remarks repudiated certain emphases that have been accepted dogma in American education for a generation. "Reversion" is the word that first comes to mind in describing Dr. Eiselen's remarks, "reversion to earlier emphases." But the term is not accurate. He does not propose the surrender of any values that may have been hammered out on the anvils of John Dewey and the functionalists.

"Is the whole truth," Dr. Eiselen asked, "expressed in phrases like these: 'Things to be done must be learned by doing' . . . self-education through activity, growth through participation'? Do only 'specific acts function in conduct' or may general ideas and ideals also exert a determining influence?'"

In pointing the answer to his own question, Dr. Eiselen suggested that at least three types of teaching material must be considered: "First, experiences and problems of the learner; second, the resources furnished by the teacher-leader out of his own more extended and more mature experience; and third, the experiences of others, past and present, recorded and interpreted in literature or available through other sources. . . . Our modern educational approach is in danger of overlooking the importance of the second type and at times of neglecting almost entirely the third type of teaching material."

Among other things Dr. Eiselen emphasized especially the Bible, "with its lofty spiritual and moral vision, its divine ideals and irresistible dynamic, finding concrete expression in the person, life, and teaching of Jesus."

THE business of the board proceeded evenly with agreement on major items. There will be a new approach in men's work, determined by a desire to be of greater assistance in the men's work of the local church. The Commission on Men's Work, which met the Tuesday before the board meeting, elected Dr. Bert E. Smith and Mr. Frank E. Baker to membership. It noted the resignation of John C. Ketcham, Dr. Fred B. Fisher, and C. Ray Gates. Judge H. R. Snively of Marshall, Ill., was elected president of the commission. Mr. Edgar T. Welch accepted an election as one of the vice-presidents. Mr. John R. Jackson of Freeport, Ill., was elected secretary.

The Department of Wesley Foundations was encouraged to continue negotiations with the

Methodist Episcopal Church, South, regarding certain work in border states which might be undertaken jointly. Dean Thomas F. Holgate reported for the Commission on Utilization of the College Survey of the years 1928-1933. The report dealt both in principles and in specific recommendations about a few colleges, but the session was executive and no announcement is yet available.

The board's subcommittee on the Epworth League and young people's work brought in a report that was in effect an approval of the work thus far done under the new program in the Epworth League. There was little debate. Following the adoption of the report Dr. W. A. Jessup, president of the Carnegie Foundation for the Advancement of Teaching, and a member of the board, made some impromptu remarks. While he declined to prepare an authentic statement for the papers, the general trend of his remarks was that there is a tendency for the church, especially in its young people's work, to pay too much attention to issues with which other agencies in American life—notably the schools and the universities—are already dealing. In effect, he urged that the church specialize in a field otherwise unoccupied.

Bishop Edgar Blake of Detroit, president of the board, presided. There was a banquet Wednesday evening in the Lawson Young Men's Christian Association. Speakers were Dr. Ernest Fremont Tittle, pastor of First Church, Evanston, and Dr. Daniel L. Marsh, president of Boston University. Dr. Tittle expressed his conviction that the most effective influences for religion in the college and university are the classroom and a well-staffed college church. Dr. Marsh discussed the place of the church in the social and economic dilemma, urging that it subordinate neither its individual nor its social message, but that it give itself to the generation of a moral passion like that which led the church into the warfare against slavery and alcoholism.

Free America

BITTER experiences have been encountered by Rev. Ward H. Rodgers, a graduate of Boston University School of Theology in the class of 1933, since his graduation. The daily papers have recently carried press dispatches from Arkansas telling of his arrest in connection with the holding of a mass meeting, of which he was chairman, at Marked Tree in that state. In a communication to his former teacher, Professor David D. Vaughan, Mr. Rodgers gives his version of the case. The letter reads in part as follows:

County Jail, Harrisburg, Ark.

I resigned from my circuit near Subiaso, Ark., last May and came to this part of Arkansas, working with the Socialist Party. In July we organized the Southern Tenant Farmers' Union, Inc. I was active in organizing the union until late October. Then I accepted a job with the FERA

Workers' Education, and spent six weeks at the University of Texas studying under the supervision of the governor. For the past seven weeks I have been teaching workers' education to members of the S. T. F. U. Three of the classes were white, two were Negro.

Last Monday, Jan. 14, 1935, my class of Negroes at Dubb near Tyronza, Ark., was interrupted and investigated by the Tyronza school board and superintendent. They objected to me, a white man, teaching a group of "niggers." They objected to my membership in the Socialist Party. They objected to the presence of copies of the *Southern Worker*, published in Birmingham, Ala.

The next morning I went to R. A. Lynch, superintendent of schools of Tyronza, and tried to straighten things out. He said that if I went ahead I would have no students, and he smiled. When he saw that I was not afraid he said, "Get out of town or a committee will see you out." I asked him if that was not Ku Klux Klan methods. He said, "Yes." After talking on the economic conditions we parted.

I went immediately to H. L. Mitchell and told him the story. In the afternoon we had a mass meeting at Marked Tree, 800 strong by one o'clock in the afternoon. I was chairman. I was the fourth of seven speakers—three were Negroes. I introduced them all as "mister." This meeting was on the public square.

I was arrested after the meeting, on four charges, two felonies and two misdemeanors. The felonies are: inciting a mob, and conspiracy to overthrow the Government; the misdemeanors: anarchy, and using profane and abusive language. A habeas corpus last Saturday set bail for the felonies at \$1000 each, total \$2000.

Yesterday, Monday, Jan. 21, I was tried for anarchy in justice of peace court at Marked Tree. I had the local American Civil Liberties Union lawyer, C. T. Carpenter. We didn't have a chance. The jury was packed. I was found guilty of anarchy and fined \$500 and given six months in jail. We have appealed the case to the circuit court in March. They dropped the misdemeanor charge of profane language, lack of evidence, today. I do not know what my bond will total to, around \$3000. Our greatest difficulty will be raising bond.

I resigned from my charge, but not from the church. Henry R. Mills, the district superintendent, is still my friend. His address is 324 14th Street, Little Rock.

It is my personal opinion that all of these anarchy laws are unconstitutional. But then FERA Workers' Education requires that we present all points of view, political and economic. My room has been searched for "red" literature.

I shall be tried for "inciting a mob," and "conspiracy to overthrow the Government," at a later, unknown date.

I have not heard whether the American Civil Liberties Union has officially backed the case yet or not.

Certainly this young man should have the support of all good citizens in his effort to meet the charges made against him, which appear largely to grow out of his friendship for the workers suffering injustice and the Negroes whom he has been endeavoring to teach.

A New Wesley

CAN anything new be said about John Wesley? During his lifetime and since his death countless volumes of biography and of comment upon his teachings have been written. But, just as often happens with the great leaders of history, Wesley has suffered much at the hands of hero-worshippers, uninformed critics, and espousers of pet theories. Consequently, the Wesley of popular thought in our day scarcely approximates the living, working leader of the Evangelical Revival in England in the eighteenth century.

In a new book, "The Rediscovery of John Wesley,"* just received from the press of Henry Holt and Company, the author, George Croft Cell, professor of historical theology in Boston University School of Theology, has given us a realistic study of the founder and his teachings. Indeed, this volume might well be described as "The Wesley of Original Sources"; for the author has gone for his material straight back to the writings of Wesley and his predecessors and contemporaries. Wherever Professor Cell has consulted secondary sources, no matter how authentic they may have appeared to be, he has doggedly and persistently sought out the original bases for the statements of these authors.

There is no better authority on Wesley in America today than Professor Cell, who for a quarter of a century has been preparing for the writing of this book. It is safe to say that he has read practically everything that ever came from the pen of the great pioneer of the experimental method in religion. He is also thoroughly familiar with the whole range of Scriptural teaching and of philosophic and theological thought, both past and present, and has studied with meticulous care the lives and works of such leaders as Augustine, Anselm, Ambrose, Aquinas, Francis, Calvin, Luther, Schleiermacher, Ritschl, Harnack, Hermann, and Troeltsch. A writer could, however, come to the task of expounding Wesley with all this valuable background and equipment and still remain only a collator of facts. But the author of "The Rediscovery of John Wesley" is blessed with unusual critical and interpretative abilities. He possesses a mind avid for truth and scrupulously honest. He is intellectually courageous and takes keen delight in original research. Furthermore, he has a sound sense of perspective and knows how to compare and weigh intellectual and spiritual values. For these

and other reasons this new book takes its place as the best among the approximately two score volumes on Wesley that have appeared during the last ten years.

"The Rediscovery of John Wesley" is a daring book. It has been needed for a long time. It will shake Methodism from center to circumference and will be read from the Atlantic to the Pacific, in Great Britain, Australia, and many other lands. In its pages will be seen the old John Wesley, who will appear to us as the new John Wesley, as he lived and taught two hundred years ago in the "tight little isle" three thousand miles across the sea.

The general thesis of the book is tersely stated in the very first sentence of Chapter I. Professor Cell says: "The Wesleyan Reformation is the necessary bridge between the Old Protestantism of the sixteenth and seventeenth centuries and the New Protestantism of the eighteenth and nineteenth centuries." As this statement is expanded and elaborated in the more than four hundred pages of the volume, the reader comes to realize that Wesley was no "stray shot" personality busily engaged in a rather provincial anti-Calvinist controversy, but an illustrious leader in the long succession of mighty interpreters of the Christian gospel. We have been in the habit of thinking of Wesley as a great evangelist and organizer, and so he was, but in the pages of this book we are brought sharply to the discovery that he was equally distinguished as a Christian thinker and finished theologian. He belongs in the line of the great Reformers. In an age when the scientific spirit was beginning to take hold of the minds of men, this eminent thinker seized upon the pragmatic idea, verified it in Scripture and experience, and applied it to religion. From that day to this, Methodism has been known everywhere as the religion of experience. He was a past master of the experimental method in dealing with the souls of men.

Professor Cell shows that Wesley's battle was not so much with the teachings of John Calvin as it was with the humanistic Arminianism of the Anglican Church. In dealing with this blighting eighteenth-century humanism, the author both by direct statement and by implication points out the parallelism between Wesley's day and ours. We too are battling humanism. History is repeating itself before our very eyes. "American Methodism," says Professor Cell, "has in its theology run about as far away from the idea of a God-given faith as it can. It has been caught and carried far

away from the course charted by its founder, by the powerful humanist currents in religion." The author vigorously protests against the statement that "we have in Methodism for the first time in the history of the Church a great religious revival based on a libertarian theology." True Wesleyanism is grounded on the idea of a "God-given faith" and not on the view that man can of himself and in his own strength build up his own Christianity.

The storm center of the book will be found in the author's discussions of Calvinism. In dealing with Wesley's statement "The true Gospel touches the very edge of Calvinism," Professor Cell finally says, "The specific meaning is then that the true Gospel touches the very edge of predestination. If this explication is right, it would afford a hint that in respect to what he always considered fundamental to Christian experience, Wesley was at heart, and what is more, openly, avowedly a Calvinist." That quotation will start the blood of the critics boiling. As the word "Bolshevism" is used in a slipshod way to damn leaders in the field of liberal social views, so "Calvinism" in Methodism has been a word often employed by the emotionally unstable to halt those who would touch the sacred ark of Arminianism. But Calvinism, though it has been popularly regarded as synonymous with predestination, is in fact a much broader term expressing a theological point of view almost identical with that of St. Paul and Augustine. There is an illuminating note on this general subject on page 267 which critics should read before they proceed to attack the author for his interpretations of Wesley's Calvinism. No better summary of Dr. Cell's contention on this point can be found in the book than the following passage:

It has been demonstrated in these researches that Methodism as represented by John Wesley was at heart really Calvinistic. By which I mean simply this, no more, no less: The conspicuous position in Wesley's message and in his entire doctrine of Christian experience is occupied not by the ideas of an ethical humanism but by the purely religious concept of redemption. Wesley himself pronounced the evangelical principles, the theocentric doctrine of Christian experience, and the idea of a God-given faith wherein he consciously and confessedly concurred with Calvinism a thousand times more important than the points about predestination wherein he dissented from Calvinism. And he affirmed point blank that his doctrine of sin was exactly that of Calvinism. So also was he at one with Calvinism in his view of justification by faith.

The discriminating chapter "The Very Edge of Calvinism" should be read with great care.

Two chapters of the book deal with the very difficult and complex question of

*THE REDISCOVERY OF JOHN WESLEY. By George Croft Cell. Henry Holt and Company: New York. Price, \$2.50.

Anybody Say Anything?

—I have the impression that the Age of Wisdom is looming up in the distance.—*Maurice Duperrey.*

—We can write history better than could men of previous generations because we have seen so much.—*Stefan Zweig.*

—Genius is a word misused, like love. We "love" everything and then when love comes along, we have nothing to call it.—*Mary Garden.*

—The rank and file of American citizens, in my opinion, are still rugged individualists, but they have had their fill of ruthless individualism.—*Henry I. Harri-*

—If women are not willing to pay the price of peace, we may find it necessary to pay the price of war.—*Mrs. William Dick Sporborg.*

—Let the quality and quantity of the training of youth fluctuate with the stock market and you jeopardize and deform civilization in the making.—*Robert G. Sproul.*

mysticism. In them the author points out why John Wesley was so vehemently opposed to mysticism and why he classed it to all intents and purposes with the "religion of good works." Nowhere in "The Rediscovery of John Wesley" has Professor Cell shown his masterly ability to better advantage than in the section devoted to the discussion of the place of reason in religion. Here he expounds Wesley's doctrine of "experiential thinking" and shows conclusively the soundness of the experimental method in religion.

If space permitted, quotations could be given from the author's interpretations of the Wesleyan doctrines of God, Christ, the Holy Spirit, the church, sin, conversion, justification, grace, holiness, and love. In studying these teachings under the author's guidance, the reader begins to understand why the Wesleyan Revival swept England and why the consequences of Wesley's contact with Luther in Petersgate Street are still being felt to the uttermost parts of the earth.

The atonement is an old subject, the center of endless arguments, but the author has made it live again in Chapter XIV. The final chapter of the book is sociological in character. In it Professor Cell outlines Wesley's views on social questions, particularly those related to property and its use.

"The Rediscovery of John Wesley" will do much to clear the theological air, and in its emphasis on the continuity and essential oneness of the faith will help to bring all churches closer together in Christian unity. It will also serve to call attention to the whole gospel both in respect to its "full work" in the individual and in its application to all ranges of life.

We would earnestly advise our readers to study with great care Professor Cell's

remarkable book; for it is conceivable that it may start the fires of another revival in Methodism. Certainly its powerful influence will extend down through the years. If any minister or layman thinks that he cannot afford to purchase "The Rediscovery of John Wesley," we would suggest that he sell twenty-five volumes from his library at ten cents each to the second-hand man and use the proceeds to buy this important volume.

PERSONALS

—Bishop William F. Anderson is doing some teaching in Rollins College, Winter Park, Fla.

—Dr. Christian F. Reisner, pastor of Broadway Temple, New York City, has just been reelected president of the New York Kiwanis Club. He is the first minister to be made president of the club and the first man to be elected to that office twice.

—Rev. George Davies, writing to have the address of his *HERALD* changed from East Candia, N. H., to Middletown, Conn., says that he and Mrs. Davies are in Middletown to render such assistance as they may to their son Lester, who was suddenly bereaved of his wife, Helen, on Saturday, Jan. 19. Rev. Marion J. Creeger, pastor of the First Methodist Episcopal Church of Middletown, conducted the funeral services on the following Monday afternoon.

—Rev. William T. Wallace, pastor of the Methodist Episcopal Church at Arnolds Mills, R. I., is recovering from an operation for appendicitis performed at Memorial Hospital, Pawtucket, R. I.

—Rev. and Mrs. George P. Sparks of Milltown, Me., have announced the engagement of their daughter, Georgia M. Sparks, to Rev. Lawrence S. Staples, son of Rev. and Mrs. Louis S. Staples of Bangor, Me.

—Rev. E. C. McLeod has been transferred from the New England Conference to the Florida. He is a member of the faculty of Bethune-Cookman College, Daytona Beach, Fla.

—Rev. W. J. Smith, retired member of the New England Southern Conference now in his ninety-third year, occupied the pulpit of First Methodist Episcopal Church, Pawtucket, R. I., on a recent Sunday morning. Standing erect despite his advanced age, Mr. Smith spoke with the ease and clearness of a young man. Without notes, he showed

a fine memory of historic events, and a mind unimpaired. Mr. Smith resides at 909 Roosevelt Avenue, Pawtucket, where his daughter, Miss Beatrice Smith, has made a home for him since the death of his wife several years ago. He is held in high esteem by the entire community.

—Professor Frank W. Nicolson, former dean of Wesleyan University, was the guest of honor at a dinner of the Wesleyan Alumni Club of Boston held at the University Club on Tuesday evening of last week.

—Mrs. James A. Beebe has returned from Iowa and is now living at 44 Grove Hill Avenue, Newtonville.

—Mrs. Edwin Crocker, wife of the Methodist pastor at Ellsworth, Me., was brought to Boston a week ago Saturday for observation at the New England Deaconess Hospital. She has been ill for many months.

—Dr. G. Bromley Oxnam, president of DePauw University, and Mrs. Oxnam were dinner guests of President and Mrs. Franklin D. Roosevelt on Tuesday night, Jan. 8, in Washington, D. C.

—W. A. C. Hughes, Jr., son of Dr. W. A. C. Hughes of the Board of Home Missions and Church Extension, has been named by Governor Harry W. Nice of Maryland to serve on a commission for the making of an educational survey of the state of Maryland. The commission
(Continued on page 137)

BRIEFLETS

Adherence of the United States to the World Court was urged in a telegram sent on Friday, Jan. 25, by the General Conference Commission on World Peace to President Franklin D. Roosevelt and to Senator Joseph T. Robinson, chairman of the Senate Committee on Foreign Relations. The message read as follows:

The General Conference Commission on World Peace of the Methodist Episcopal Church, in session today, urges immediate adherence of the United States to the World Court on basis now proposed without further reservations and is addressing all senators requesting their support to that end.

As indicated in the telegram, the commission also wrote a letter to each senator.

Fragments of a new Gospel, believed to be the earliest Christian document extant, have just been deciphered by the British Museum. This new papyrus

(Continued on page 137)

The Reproducible Lincoln

FOUR PICTURES FROM PERSONAL RECOLLECTIONS SHOWING, NOT THE OVERTOWERING HERO, BUT THE EVERYDAY LINCOLN, THE QUALITY OF WHOSE LIFE IS WITHIN REACH OF EVERYDAY PEOPLE

Howard L. Stimmel

LINCOLN is the idol of probably more people than any other character in American history. How many times, in our younger days, have our teachers and preachers and counselors told us that we ought to become men like him! But I am wondering if the Lincoln pictured to us is not, after all, a rather discouraging figure. He is so great, so overtowering, that sometimes we are sure that we should be as grasshoppers in his sight, and in our own sight.

It is not so long since I used to sit on the lap of the man who is now the only surviving member of President Lincoln's bodyguard, and call that man "Papa." Literally scores of times I have heard "Papa" tell and retell little incidents in the life of the Lincoln he personally knew. Of the many word pictures of the everyday Lincoln which I have heard my father sketch, four in particular stand out fresh and clean-cut.

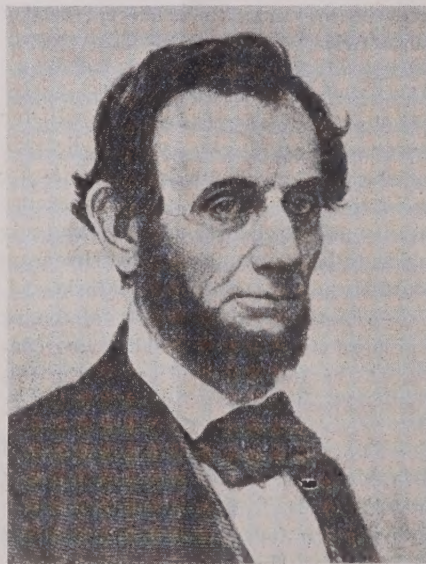
FIRST picture—Columbus, Ohio, during the month of February, 1861. About two o'clock in the afternoon, a huge crowd surged on the depot platform. Abraham Lincoln, the newly elected President of the United States, was on his way to Washington, and this crowd had gathered to greet their new chief and to tender him an informal reception. Father, then a lad attending one of the public schools in Columbus, was in that crowd, edging his way as near as possible to the place where he thought the rear of the train would be when it stopped. At length, the train pulled in, Lincoln appeared and was taken, amid much hilarity, to the State Capitol, where the reception was to be held. Then the crowd became silent as Lincoln stood up to speak.

"I hope that if my worthy competitor, Judge Douglas, had been elected and were here in my place at this time, you would be extending to him the same cordial greeting you are now giving me."*

Father does not remember any other line from Lincoln's speech that day, but I have often heard him say about that one, "Boy as I was, when I heard those generous words fall from his lips, my

stock in Abraham Lincoln—already of high estimate—went up about five hundred per cent."

SECOND picture—The Soldiers' Home property just north of Washington. The President, during the summer months, would often seek refuge at the Soldiers' Home from the hot and restless city. There he could get a quiet night's sleep, and he would often go out in the evening, returning to the city in the morning. By this time, the lad—still a very young man—who had treasured up in his heart a glowing sentence from his hero's speech in Columbus, was a member of the mounted guard that ac-



ABRAHAM LINCOLN

FROM A PENCIL SKETCH MADE IN WASHINGTON
IN 1862

companied Lincoln wherever he went, except to church and to places of entertainment in the city. Lincoln would not consent to have the guard on those latter occasions. He insisted at such times on being as free and unencumbered as any other citizen.

Adjoining the Soldiers' Home, there was a bit of wooded land, and here the members of the guard would pitch their tents for the night. Occasionally, after he had had his evening meal, Mr. Lincoln would take a stroll over to the camp. He would chat for a bit with the lieutenant, and perhaps look into some of the tents and have a passing word with the men. Father's face often grows thoughtful and reminiscent as he tells this part

of the story. "We always felt that the President took a personal interest in us. He never spoke absent-mindedly, but talked to the men as if he were thinking of them."

THIRD picture—"The road back" to Washington from the Soldiers' Home. On this morning, the President and the lieutenant of the company were riding on horseback, side by side, while the escort followed. Suddenly, Mr. Lincoln and the officer turned their horses to one side and went cantering off across a stretch of land to where some cows were grazing. The escort followed. Riding in among the cows, Mr. Lincoln pointed to one of them with his long, bony finger, and said, "You see, just as I told you." The lieutenant answered, "Yes, I see you are right." Then they turned their horses back to the road and finished their trip to the White House without further interruption.

Father's curiosity was aroused by this strange procedure, and, when opportunity presented itself, he asked the lieutenant the meaning of the cow inspection on the way in that morning. The man laughed and replied that as they rode along the conversation fell on the anatomy of the cow. The President had remarked that the cow is a lopsided animal, that is, one side is higher than the other. This anatomical detail, previous to that time, had escaped the attention of that particular lieutenant. So, when the President saw the living specimens, he took occasion to point out the fact that his observation was correct.

Father always has to chuckle when he tells that story.

FOURTH picture—Washington, the morning after the war was over. The city was upside down with excitement. The young man who had noticed the cow incident was in the large crowd that had gathered in front of the War Department building. The Vice President and several members of the Cabinet were there, making little congratulatory speeches as called upon to do so by the crowd. At length, Vice President Andrew Johnson was called for. He made a brief, vindictive speech in which, among other things, he said, "I know what I would do with the leaders of the rebel host, if I were President; I would arrest them as traitors, try them as traitors, and, by the Eternal, I would hang them as traitors."

Soon the crowd was surging in the direction of the White House, and Father went along. Upon arrival, the President was loudly called for. Mr. Lincoln appeared at a second-story window. Raising his hand for silence, he said: "My friends, you call for a speech, but I

(Continued on page 136)

*Smith Stimmel, "Personal Reminiscences of Abraham Lincoln" (Minneapolis, William H. M. Adams). All quotations in this article are from this book.

"With Malice Toward None"

THE SPIRIT OF LINCOLN SPEAKS TO OUR DAY THROUGH THE BEAUTIFUL
MEMORIAL AT WASHINGTON

Clarence R. Athearn

THERE are many indications at the present time that our country is approaching what some one has called an "impasse in citizenship," a breakdown of those ideals and standards by which true Americans have ordered their lives since the founding of the nation. Honesty, truthfulness, unselfishness—the virtues that marked the character of the pioneers—are fast becoming the unusual rather than the ordinary qualities shown in personality and conduct. It is a time when we need to turn our thoughts back to another period in our national life when similar conditions existed, and when a leader who was scoffingly called "Honest Abe" was the man who answered the challenge of the day. We need to listen again to his voice:

You may burn my body and scatter the ashes to the winds of heaven: you may drag my soul into the regions of darkness, but you will not get me to support what I believe is wrong.

MANY monuments have been erected to the memory of Abraham Lincoln. The Lincoln Memorial in Washington, D. C., is an epitome of all that his character and vision have meant to American citizenship.

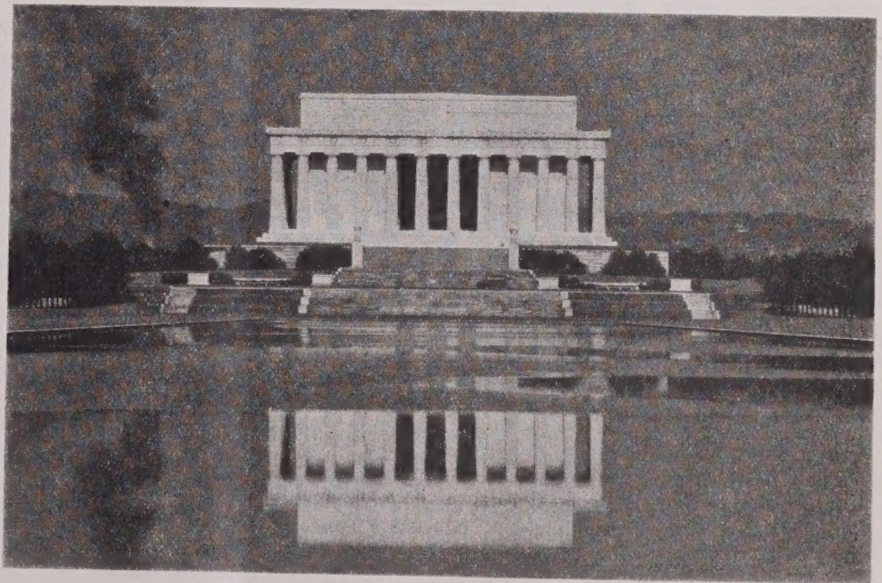
The Lincoln Memorial stands in line with the Washington Monument and the Capitol in the heart of the National City. The structure is of Greek Doric architecture. The impressive approach rising in a series of terraces from the reflecting pool makes even the casual visitor feel something of the dignity and grandeur of the personality represented by the statue which the building enshrines. The architect of this structure, Mr. Henry Bacon, embodied four features in this memorial—symbolic representation of the Union of the United States which Lincoln saved, a statue of the man, memorial of the Gettysburg Address, and memorial of the Second Inaugural Address. Each feature is related to the others by means of design and position, and each is so arranged as to be an integral part of the whole, thus giving a unity and simplicity to it which makes its message so evident. Surrounding the white marble walls enclosing the structure is a colonnade which forms a symbol of the Union, each column representing a state—thirty-six—as the Union existed at the time of Lincoln's death, and on the walls above the colonnade, supported by eagles, are forty-

eight festoons, one representing each state in the Union now.

THE statue of Lincoln is in the center of the Memorial Hall. In the changing lights that are thrown upon it, the colossal figure appears marvelously lifelike. The features and hands are those of Lincoln as idealized by the sculptor. In them we see the inflexible will of the Second Inaugural and the infinite tenderness of the Gettysburg Address. The serene gaze of the man bespeaks consciousness of power to perform the task laid upon him. That this power comes from above is indicated by the fact that the eyes are not converged; this is the artist's device for indicating meditation akin to prayer. Here is communion with, and mediation of, invisible and eternal forces, wherein we catch intima-

south wall. A mural painting above it is entitled "Emancipation." It shows the Angel of Truth breaking the shackles of the slaves. A subordinate group expresses Civilization and Progress. The mural painting above the Second Inaugural Address on the opposite wall is entitled "Reunion." The Angel of Peace is represented uniting the hands of North and South. Subordinate groups represent the Family and Charity ministering to the needs of the poor, the crippled, and the orphaned.

AS we think of Lincoln's leadership during one of the most critical periods of our nation's history, we find many parallels with the national crisis of today. The country was divided—North and South, the Union threatened. Today we find our country divided into many factions—city against country, East against West, and farmer against factory worker—each selfishly seeking to further personal interests and to secure economic release from the present financial depression. The cooperation of our people as a whole on any issue cannot be assured, and even Christian institutions and organizations fail to unite in great pro-



SYMBOLIZING IMPERISHABLE IDEALS
THE LINCOLN MEMORIAL AT WASHINGTON

tions of the special nearness of divinity. In "Lincoln Triumphant" we see humanity triumphant.

"Lincoln Triumphant" is the title given the statue by the sculptor, Daniel Chester French. An inscription over the head of the statue reads:

IN THIS TEMPLE
AS IN THE HEARTS OF THE PEOPLE
FOR WHOM HE SAVED THE UNION
THE MEMORY OF ABRAHAM LINCOLN
IS ENSHRINED FOREVER

Ionic columns on each side separate smaller halls from the main hall. The Gettysburg Address is inscribed on the

gressive movements which should be carried on for the sake of the kingdom of God.

Lincoln said:

We are a mighty nation and as we run our memory back over the pages of history, we find a race of men whom we claim as our fathers. They were iron men and we understand that by what they did it has followed that the degree of prosperity which we enjoy has come to us. They were the pillars of the temple of liberty; and now that they have crumbled away, that temple must fall unless we, their descendants, supply their places. The sentiment in the Declaration of Inde-

(Continued on page 136)

YET ANOTHER DAY

JOHN HENRY JOWETT

Wednesday, February 13

Grudges

LEVITICUS 19:11-18

MY forgiveness of my brother is to be complete. No sullenness is to remain, no sulky temper which so easily gives birth to thunder and lightning. There is to be no painful aloofness, no assumption of a superiority which rains contempt upon the offender. I am not to "bear any grudge." I cannot meet this demand. It is altogether beyond me. But the Lord of grace can do it for me. He can "renew a right spirit within me," and in that holy atmosphere nothing shall live which seeks to poison and destroy. Grudges shall die "like cloud-spots in the dawn." Revenge shall give place to goodwill.

My Father, I bring my sins to Thee. Wipe their influence out of my soul, and their name out of the book of Thy remembrance, for Christ's sake.

Thursday, February 14

Imperfect Consecration

MATTHEW 19:16-22

THE rich young ruler consecrated a part, but was unwilling to consecrate the whole. And the peril is upon us all. We give ourselves to the Lord, but we reserve some liberties. We offer Him our house, but we mark some rooms "Private." And that word "Private," denying the Lord admission, crucifies Him afresh. He has no joy in the house so long as any rooms are withheld. The "joy of the Lord" begins when we hand over the last key. We sit with Christ on His throne as soon as we have surrendered all our crowns and made Him sole and only ruler of our life and its possessions.

My Father, may this day bring me new vision, new sense of duty, new perception of opportunity, new consciousness of the privilege of being a child of God.

Friday, February 15

The Witness of Yesterday

PSALM 78:1-8

OUR yesterdays are to be the teachers of our children. We are to take them over our road, and show them the pitfalls where we stumbled and the

snares that lured us away. And we are to show them how we found the springs of grace, and how the Lord made Himself known to us in daily providence and care. The best inheritance I can give my child is a steadfast witness of my knowledge of God. The testimony of a light that never failed may give him the needful wisdom when his own way becomes troubled with clouds and darkness. Let us bring forward yesterday's wealth to enrich the life of today.

Heavenly Father, give me the grace of sympathy. Keep my affection soft and sensitive. Save me from growing hard. May I be easily touched with the feeling of the injustice done to others!

Saturday, February 16

Crowding Out God

DEUTERONOMY 4:5-13

WE may oppose a man and hinder him in his work, or we may directly injure him, or we may ignore him, and treat him as nothing. Or we may forget him! Surely this is a descending scale, and the last is the worst. And yet we can forget the Lord God. We can forget all His benefits. What shall we do to escape this great disaster? "Take heed to thyself!" We never deliberately forget our Lord; we carelessly drift into it. "And keep thy soul diligently." Gardens run to seed, and ill weeds grow apace. It is ever so with my soul. If I neglect it, the flowers of holy desire and devotion will be choked by weeds of worldliness.

My Lord, lift me today into Thy fellowship. Make me a partner in Thy power, Thy joy, Thy rest, Thy peace.

Sunday, February 17

Blessings and Cursings

JOSHUA 8:30-35

WE are inclined to read only what pleases us. We love the passages which speak of our Master's gentleness, we turn away from those which reveal His severity. And all this is unwise, and therefore unhealthy. We must read "all the words of the law, the blessings and the cursings." We must let the Lord brace us with His severities. We must seek the love which burns everlastingly against all sin; we must seek the gentleness which can fiercely grip a poisonous

growth and tear it out to its last hidden root.

My Lord, pour grace into my lips today, that all my conversation may be gracious, and may tend to enrich and sweeten the society in which I move.

Monday, February 18

The Subtlety of Temptation

JAMES 1:12-20

EVIL enticements always come to us in borrowed attire. The enemy of our souls promises life, but his gift is laden with the seeds of death. He is mirages, and will-o'-the-wisps, and misseled crowns. He lights friendly fires on perilous coasts to snare us to our ruin. And therefore we need clear, sure eyes. We need a refined moral sense which can discriminate between the true and the false. And we may have this wisdom from "the God of all wisdom." By His grace we may be kept morally sensitive, and we shall know our foe even when he is a long way off.

My Father, I would pray for the outcasts and the neglected. May my sympathies and the sympathies of others be widened, that the lost and the unremembered may be reclaimed! Help me so to live that they may be brought back home.

Tuesday, February 19

The Thought Afar Off

PSALM 139:1-12

"THOU knowest my thought afar off." That fills me with awe. I cannot find a hiding-place where I can sin in secrecy. I cannot build an apparent sanctuary and conceal evil within its walls. I cannot with a sheep's skin hide the wolf. I cannot wrap my jealousy up in flattery and keep it unknown. "Thou God seest me." He knows the bottom thought that creeps in the basement of my being. Nothing surprises God! He sees all my sin. So am I filled with awe. "Thou knowest my thought afar off." This fills me also with hope and joy. He sees the faintest, weakest desire, aspiring after goodness. He sees every movement of penitence which looks toward home. He sees every little triumph, and every altar I build along life's way. Nothing is overlooked. My God is not like a policeman, only looking for crimes; He is the God of grace, looking for graces, searching for jewels to adorn His crown. So am I filled with hope and joy.

My Father, may my mistakes be my teachers! May my failures be my warnings! Turn the foolishness of yesterday into the wisdom of today.

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CREATIVE RELIGION

CONVERSATIONS ON SPIRITUAL REALITIES

ROY WALLACE THOMAS

We Can't Afford Not to Pray

IT was not the thought of money that I framed the conviction forming the title of this discussion. Yet I do not see how one can divorce his praying from his economic relationships, for prayer has to do with the supplying of every real need. The life of prayer includes praying for "money."

We think of the advice of John Wesley to Christians to make all the money they can, save all the money they can, and give all the money they can. There are the obligations to dependent loved ones, some of which only money can meet. Education costs money, and so do tools. The sincere Christian cannot escape praying for money. To pray for "our daily bread" means to pray for all that nourishes the body and the soul, and both sets of needs require money. For the soul cannot be fully fed without exploration into art, music, and literature.

Of course, no one has a right to pray for luxuries or wealth that he does not need, and in prayer a man should be honest with himself and with God in such matters. True prayer cannot make all individuals materially rich. On the other hand, real prayer creates a leveling ministry, a distribution of goods according to human need. The Lord's Prayer sincerely and intelligently offered from the depths of the hearts of the majority of the human race daily, would result in the cure of all misery, and in adequate economic and cultural opportunity for each child and adult throughout the world. Society is not responsible for the talents given the child at birth, but society is responsible for the opportunities each individual faces. If there cannot be equality of talent, a true democracy should provide equality of opportunity. Genuine prayer sets in motion the forces creating a better race and a more just civilization.

ONE'S needs and not the lust for wealth should shape one's particular prayers. Jesus wants us to avoid both the peril of great wealth and the peril of poverty. Riches and poverty are both dangerous and destructive to human values.

To pray the Lord's Prayer sincerely means to pray that *all* men shall have as the minimum "everything necessary to the support and comfort of existence," to use Martin Luther's words. These various good things are the products of

certain processes, and prayer sets in motion those processes. Processes are created and controlled by special forces, and praying releases and gives direction to those forces. These forces are largely social, so prayer inevitably is social as well as personal.

"But it is not possible," some one objects, "for every one to secure the things you say each man has a right to pray for, as there are not enough goods to go around." Yet there could be enough of everything to go around. Our present power and machine age could produce enough to supply the needs of all men. But a new society is necessary before our total industrial machine can be kept at work producing enough for all men, and before these goods shall be distributed according as every man has need.

To create this new society is the major task of Christianity. Jesus called this new society "the kingdom." It is an ideal cooperative commonwealth, and because truly ideal it is practical. Because it is a cooperative, universal brotherhood it is fair and just. And because it involves the creative and constructive teamwork of all men, *it can do* what a few men, or what groups and even nations working separately in ruinous competition, never can accomplish. Prayer is a necessary way to the new society.

More and more are men coming to see that the glorious cooperation that Jesus urged His followers to pray and work for is possible in spite of the obstacles due to human nature "being what it is." As Professor Hocking recently pointed out, it is the nature of human nature to change. But man himself is the most important agent in his change, and the greatest factor in the proper alteration of human nature and its institutions is the kind of praying that Jesus practised and taught. It releases and directs the forces and sets in motion the requisite and respective processes necessary for creating the new society on earth as in heaven.

WHY is it that our present social order does not supply the essential needs of all men? Economic determinists insist that the trouble is caused by the nature of "the system." The capitalistic system, they say, will never work any differently from the way it has worked, resulting inevitably in hoarding and tyranny by the few and suffering on

the part of the many. No doubt capitalism needs overhauling, if not replacement. But it is selfishness mainly that ruins capitalism, and selfishness will ruin any system.

Those at the top in capitalism do not practise the self-denial that they expect the masses at the bottom to practise. When a "panic" comes, the great industrialist strives to get through unscathed, whatever else happens. He cuts wages, turns off help, shuts down most of his plant, and hides away his surplus capital until conditions change so that he can again make great profits. He even tries to raise prices by forcing scarcity. In the meantime, he wants no dividend cut, and he expects the consumer and the wage-earner to bear the brunt of sacrifice.

In all this the capitalist is very selfish. The fact that "the system" so easily protects him does not mitigate his selfishness. His greed is still greed, and nothing else. Praying could change him, and make him a power for good. But the die-hard capitalist is not interested in the prayers that would change *him*, for his praying is *preying*. Yet he can't afford not to pray, for greed breeds its own doom.

WHAT can prayer do for the victims of the reign of greed, tempted as they are to yield to bitterness and despair? These individuals can't afford not to pray. Dr. F. L. Fagley, in his work of evangelism and religious education, has recently traveled ten thousand miles studying some four hundred preachers called together in groups, besides meeting many hundreds of men from all walks of life, on trains, in hotels, and elsewhere. Again and again he found the latter groups to be pessimistic, profane, and "at sea."

But he found the atmosphere quite different among the ministers, even though most of them were in economic distress, and many of them were on the edge of financial disaster. Yet "they are not entirely at sea," he says, "nor are they cast down." Not one word of despair did he hear from them. Instead, he found in them a calm trust and a sense of the divine purpose working in men. He saw in them "sure evidence of the power of religious experience to sustain hope, to steady nerve, and to inspire life." We can't afford not to let Christ rule the heart.

Many Faiths---One Faith

VI—CHRISTIANITY'S DEBT TO THE UNIVERSALIST CHURCH

Howard A. Pease

WHILE the Christian church has always had those who revolted against the doctrine of everlasting punishment, it was in America, and principally in New England, that organized Universalism took its rise.

The doctrines of the churches of the standing order in New England, brought over by the men who laid the foundations of the colonies, were those of Calvinism. Calvinism emphasizes as its fundamental principle the sovereignty of God. That, I think, ought to be so. If there be any God at all, and if He be a good God, then He ought to be Sovereign of the world that He has created, and Governor of the race that He preserves. But living under hard conditions, with views of the Bible which are no longer tenable, Calvinism had worked out a system of theology which so emphasized the sovereignty of God as to deny to man any real freedom or ability to do anything except to sin against Him. Men were thought of as totally depraved, prone to sin as the sparks are to fly upward, unable to repent of their sins, without moral ability to do anything well-pleasing to God.

All were children of wrath; all, without exception, would have been doomed to everlasting destruction from the presence of the Lord, had it not been His good pleasure to foreordain and elect some to eternal life. They were the brands plucked from the burning, not on account of any good thing they had done or would do—they could do no good thing in their natural and sinful state—but solely for the glory and pleasure of God. This salvation of the few had been made possible through the Plan of Salvation, in accordance with which Christ, the only begotten Son of God, had made satisfaction for the sins of the elect upon the cross.

THERE were some among the churches of the established order who revolted against such doctrines. But the lion's share of credit for a thoroughgoing, persistent protest against the doctrine of everlasting punishment must be given to the fathers of the Universalist Church in New England, and there are two names that we must hold in grateful remembrance.

The first is that of John Murray, father of organized Universalism in America. He was born in England, and while still in England came under the influence of a preacher from whom he

received the essentials of the principles which he afterward preached in America. He was twenty-nine years of age when he set sail for the New World. The ship on which he was a passenger ran aground on the New Jersey coast. Going ashore for food, Murray met a man named Thomas Potter, who supplied his needs and then insisted that Murray must be his guest for the night. During the conversation Potter, who could neither read nor write, but who had a good mind and had been successful in business, told his guest that he had welcomed a good many traveling preachers to his home but had always been dissatisfied with their sermons as not consisting of the true gospel of Christ, that alone, refusing offers of help from his neighbors, he had defrayed the cost of a little meetinghouse that stood waiting for the man whom God would send to preach the truth to him and his neighbors. When Murray entered his grounds that night, something said in Potter's soul, "Here is your man," and he said to Murray, "I have been expecting you for a long time!"

Much against his inclination, Murray felt under compulsion to remain over Sunday, and preached his first sermon in the New World in the little meetinghouse that had been built by this good but eccentric man.

FOUR years later, Murray made his way to Gloucester, Massachusetts, where a little group had already been converted to views of universal salvation. The Independent Christian Church of Gloucester was formed and Murray was invited to become its pastor. Here he married and remained for twenty years, preaching not only in his own church but far and wide wherever he could obtain a hearing.

His life in Gloucester was stormy. At one town meeting it was voted, fifty-four to eight, that he be requested to leave the town. He stayed on. Then an effort was made to expel him on the ground that having no property he was a "vagrant." A friend gave him the deed to a piece of land and he remained as a "freeholder." His ordination was questioned; he was ordained over again. The legality of the organization of his church was challenged, and his people had their goods taken from them and sold for taxes to support the established church of the town. This necessitated lawsuits which dragged their weary way

for several years before the Universalists won their case.

For a considerable period Mr. Murray gave half his Sundays to a service in Boston, where his welcome was like unto that in Gloucester. He later moved to Boston, where he preached for several years, and died in 1815.

What was the message to which John Murray devoted his life? He stood with the orthodox of his time upon a platform of Calvinism, the difference being that he was more thoroughgoing than they in his acceptance of the sovereignty of God. All agreed that it was through the satisfaction made by the death of Jesus Christ upon the cross that men were saved from their sin. The question then arose, For whom did Christ die? The orthodox said he died for the elect few. The Arminians, represented by the Methodists and the more liberal ministers of the standing order, said, He died for all, but it is only as men repent and avail themselves of the free salvation that he offers that they are saved. They can accept if they will, and whosoever will may come. John Murray said, Since Christ paid the debt of all, it cannot be collected twice. The sinner may not respond to the appeal of Christ, he may in fact never know of it; but there can be no further claim against him in this world or any other. He is saved.

WE come now to the second chapter and to a greater name—Hosea Ballou. He was the son of a Baptist minister, born in Richmond, New Hampshire, in 1771. He was reared in a home of poverty, but of the hard-working, self-respecting kind, and of the most rigid orthodoxy, although of the kindly temper. He had little schooling and much hard work—work with the hands which gives the worker time to think. He became a member of the little country church of which his father was pastor; but his mind was not at rest. He was not satisfied by the doctrines that seemed to satisfy others. He heard a Universalist preacher, and then he undertook to work out a system more in accordance, he felt, with the spirit of Christ.

In sorrow, but with a kindness not always manifest in that period, his brethren excluded him from the membership of the church, and in the course of time he became a Universalist minister. He grew in wisdom and in favor with God and man, and in the year 1805 produced a notable book, "A Treatise on the Atonement."

Hosea Ballou had enjoyed very limited opportunities for an education, but he had a clear and powerful mind, a heart that revolted against the doctrine of God preached in that day, and a Bible, which he with other men of his time regarded

as the revealed will of God. He gave himself to the earnest study of the Bible for himself, and he discovered that the New Testament does not teach the necessity of such an atonement as was generally believed in by the Christians of his time. God does not need to be reconciled to men, for He always loved men. God is love; and He so loved the world that whosoever believeth in Him shall not perish. "God was in Christ, reconciling the world unto himself. I beseech you in Christ's stead, be ye reconciled to God." These are the New Testament words. It is men who need to be reconciled. "It is by the force and power of the law of love in Christ that the soul is delivered from the government of the law of sin; the process of this deliverance is the work of atonement, reconciliation."

HOSEA BALLOU did not teach, no competent exponent of Universalism ever taught, that it makes no difference whether one lives a good or an evil life. They never taught that an impenitent soul could find happiness in the presence of the holy God. Some of them held, and taught, that it might require a long experience of discipline in the other world to purge the soul of its sin and dross; others, like Hosea Ballou, believed that "such heavenly illumination" would come to the soul that had been released from the body that immediately it would give itself in glad surrender to the Father. But all agreed in the faith that God will not suffer final defeat in the world that He was made—that not one sheep will finally be lost from the flock.

The Universalist preachers of those early days went up and down the land from Maine to then far distant Ohio, gathering little groups in farmhouse or schoolhouse when the meetinghouse was closed against them, proclaiming the gospel of the sovereign God who shall not suffer moral defeat in His own universe, the loving God who is not willing that any shall perish, the Father God who loves His sons even when they are yet a great way off and will never rest until the last wanderer has returned.

BUT all this was a long time ago. Today the center of interest has shifted since those days. The thoughts of men have changed, and the Universalists have changed with the others, in their conceptions and in their methods. They too are living in a modern world, and they adapt their message to that world; but in its essentials, their doctrine is what it has ever been, the gospel of the loving Father who shall have at last the joy of welcoming all His children home.

Religion's Message to a Harassed World

(Continued from page 122)

means held that this right is an unlimited one. It is, on the contrary, severely limited, subject to the principle of the dual aspect, social and individual, of wealth.

It is of course recognized that there should be a wage for capital and management as well as a wage for labor. On the other hand, the capital wage at the expense of the labor wage is immoral and the church has frequently even gone so far as to say that what it calls "superfluous wealth" is immoral. I do not know of any calculation as to what constitutes superfluous wealth beyond the very obvious ones known to all. An example, of course, would be the payment of dividends out of reserve in time of depression while no payment whatever is made for laborers who are laid off. It is held that the worker has a right in this reserve equal to that of the stockholder. It will be seen, therefore, that the right of private property is a limited one and in a sense conditional. It may not be exercised at the expense of the common good, though since it is inherent it may not be entirely abolished.

ALL this involves a consideration of the position of the state in any social reconstruction. It has always been held by Catholics that the individual has inherent rights against the state since both he and the family are antecedent to the state. This of course has been most clear in history in the constant resistance made by the Catholic Church to the doctrine which, as I see it, turned out to be the principal one of the Reformation in Germany, England, and Scandinavia, that the rights of conscience and the forms of worship shall be determined by the state. The same doctrine, of course, is held with regard to the economic and social being of man.

It follows, therefore, that there is a twofold aspect of our attitude toward the state: on the one hand, it must itself respect and secure inherent rights wherever they are found; and, on the other, it has the duty to enforce the respecting of these rights by subordinate social and economic groups. The state, therefore, will not be asked itself to conduct the industrial plant, though Pope Pius XI remarks that "certain forms of property must be reserved to the state, since they carry with them an opportunity for domination too great to be left to private individuals without injury to the community at large."

Under this theory the state itself would be free to decide just what these indus-

tries are. Thus the state, if it set up the vocational groups already referred to, would if necessary lay down the rules for their operation, but it would restrict its activities to seeing that those rules were observed.

In passing, the similarity of this doctrine to that underlying NRA is obvious. The principal criticism I have heard from Catholic thinkers is that the vocational group on the labor side has not been set up but has been left to struggle for its rights, through strikes, under section 7A on collective bargaining.

THE reader will notice in all this that there is an implied assertion of the church's right both to have a social doctrine concerning industry and state and to urge its adoption. It receives this right by virtue of the fact that its Founder's intention was that it be a divinely guided instrument to enlighten the conscience of the individual; for in the last analysis it is the enlightened conscience of the individual which will bring about social justice in all its phases.

This has been attacked as "union of church and state," but that poor, overworked phrase does not seem applicable in the circumstances. Union of church and state in its only true historical sense means, if it means anything at all, that the government respects and executes the common spiritual and social doctrines of the population where that population is homogeneous in its spiritual allegiance. This is nothing more than the well-known American doctrine of the right of the governed to determine the form of its government. Where there is no such homogeneity of allegiance, of course, the claim of any church on the state is obviously much weakened; for then different points of view among the governed will necessarily exist. In the present disunion of minds, it is obvious that little more can be hoped from any church than the effect normally secured on the general public by the reasonableness and soundness of its teachings.

Running through all this there is the thread of equality—equality of nations, equality of rights, and equality of individuals, in the common enjoyment of inherent rights. War, therefore, on the side of those who wage it out of an injustice similar to the injustices wreaked in the industrial field, is branded as immoral, while at the same time under the same principle it is not considered immoral to defend these threatened rights even by force of arms. In the same way, the refusal to acknowledge rights to certain groups by reason of their racial origin or the color of their skin is likewise immoral, simply because it ignores the common nature of mankind.

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STORYLAND

The Long-Armed Husker

Mabel S. Merrill

"OH, Peter, I can see the lanterns!" Peter and Elizabeth Allen had tight hold of each other's hands as they stepped out of the black shadows of the strip of swamp land. The log cabin where they lived was at the farther side of that swamp. They had come through by an old Indian trail where wildcats and sometimes wolves were known to prow! about.

In that year of 1828 wild animals often invaded the Pigeon Creek clearings, for much of that part of Illinois was still a wilderness.

Elizabeth was trembling yet at the thought of the long wailing cry they had heard a few minutes ago. But here was the big cornfield with plenty of lighted lanterns where fifteen or twenty men were at work among the corn.

Peter stopped to unroll two large canvas sacks which he had carried over his shoulder.

"If we can fill both of these, Elizabeth," he said, "we shall have corn to eat after going without so long. Mr. Green said we might carry away all we could pick and husk."

Mr. Green was the owner of that field and he had known that there was very little to eat at the Allen cabin where both the father and the mother lay ill. He came over after a while to see how the little corn-huskers were getting along.

The men were rapidly breaking off the heavy ears, stripping off the husks, and throwing the corn into carts that stood ready. Peter and his sister were working away bravely, but they could barely reach to break off the ears from the tall stalks. When it came to stripping them, their small hands had to tug and tug at the tough husks. Elizabeth was obliged to pull off just one husk at a time, which was slow work because every ear had so many husks.

"You'll never get your two sacks full at this rate," said Mr. Green. "If I could spare a minute I'd help you. But there is frost in the air tonight and we must get all the corn picked or lose it."

He went away then and they struggled on with their task. But though they worked like beavers, they found at the end of half an hour that they had only corn enough to fill the smaller sack about a third full.

"It's so late too," Elizabeth said, "and we have to go all the way back through

the swamp. If a wildcat should get us, Peter, there wouldn't be any corn bread for supper tomorrow night."

Peter tried to laugh at this. "There won't be any till this corn is ground anyway. And we shan't have corn enough to grind unless we make our fingers fly."

It was dark in the forest of corn in spite of the many lanterns. Elizabeth kept looking over her shoulder as she heard a great rustling and creaking of cornstalks behind her. Somebody, very tall and black in the shadows, was rapidly breaking off ears and throwing them in a great heap before he stopped to husk them.

When the heap was so big that the children could not see over it, the tall picker sat down behind it and began to strip the ears.

"Wish I could see what that fellow looks like," whispered Peter. "He has been working so near that he must have heard every word we said since we came into the field."

"We haven't said anything wrong," argued Elizabeth. "Only about the corn, and the wildcats and things back in the swamp."

Peter nodded and they went on with their work. Would those sacks never fill up? They both jumped as a big ear of corn, husked clean, came flying between them and landed neatly on their pile. As they looked back a long arm shot out of the darkness and threw them another ear.

"He is helping us husk corn," muttered Peter. "Look at that, will you!"

The ears were coming so thick and fast now that it was dizzy work to watch them. Those long arms evidently belonged to a champion corn-husker.

"I know who it is," cried Peter suddenly. "It's Abe Lincoln. Nobody else around here can husk corn so fast as that."

There was a laugh behind them and a tall figure stepped out into the light.

"You're right, neighbors," said young Abraham Lincoln. "You're the two little Allens, I reckon. Well, Mr. Green told me, just as he told you, that I could have all the corn I could pick and husk. But he had never seen me husk corn and didn't know how much of his crop I was likely to get away with. So it seemed fairer to stop and help you a spell."

They thanked him shyly, looking up at him by the light of the lanterns. They knew that this tall fellow of nineteen had taken a flatboat down the Mississippi to

New Orleans in the spring. They had heard too a great many stories about his feats of strength and how ready he was to help people.

He gathered up the corn, stuffed it into the sacks and flung them over his shoulders.

"Come on," he said. "We'll go over to where the men have made a fire and roast some of the milky ears I've got in my pocket. It's hungry work picking corn. Besides, we'd all be hungry anyway, before we get back through the swamp."

"Are you going with us?" asked Peter eagerly.

"Why, yes, I am. By what I heard Elizabeth say, she is expecting to meet a wildcat or a wolf. If we do, I'll swing one of these sacks at him and tell him to make tracks for home."

His eyes twinkled as he looked down at Elizabeth. She laughed joyously.

"I'm not a bit afraid of wildcats now," she said, "or even of a wicked old wolf."

Children's Sayings

—A little boy went home from school one day very much annoyed with his teacher. "I hate her," he declared.

"Oh, you mustn't say that," said his mother; "the Bible tells us to love everybody."

"Yes, I know," murmured the boy; "but Miss Maddison wasn't alive when the Bible was printed."—*Exchange*.

—"Did you tell the Lord about your being so bad, and ask His forgiveness?" inquired the mother as she opened the closet door.

"No," responded the little girl, with determination; "I didn't think you would want such a scandal known outside the family."—*Elks Magazine*.

—For days, Junior had been looking forward to his birthday, watching the calendar each day.

The birthday came and passed and a day or so later he was looking at the calendar again.

"Mother, you can just tear off the calendar for this month, now my birthday's over."—*Indianapolis News*.

—Little Mary was playing school with her playmates one day, when father came along and said, "Well, Mary, I suppose you're the teacher."

"Oh, no," little Mary replied. "I don't know enough to be the teacher. I am only the superintendent."—*Christian Science Monitor*.

—"What are you going to be when you grow up?" asked Freddie's uncle.

"A gardener," said Freddie, with determination.

"Good!" said his uncle. "And what will you grow—cabbages and beans and carrots, and the rest, I suppose?"

"No," said Freddie firmly, "none of them; only mint."

"Why nothing but mint?" the uncle asked.

"Because," said Freddie, "that's where Daddy says all our money comes from!"—*Exchange*.

—Teacher—"Now, Tom, hold your head up and your shoulders back—you'd like to have a fine carriage when you're a man, wouldn't you?"

Tom—"Well, I'd rather have an airplane."—*Exchange*.

Time and Tide

Current Opinion from the Press of the World

"Shows What Can Be Done"

[*The Christian Advocate, Pacific Edition, San Francisco, Cal.*]

THE PACIFIC congratulates the *Michigan Christian Advocate* for having secured 4233 new subscribers toward the goal of 5000. That is practically as good a record as was made by ZION'S HERALD in its monumental campaign in 1933 and shows what can be done with preachers and people set themselves to the task. These things are said in the lively expectation that one year from now our Boston and Detroit contemporaries will be saying the same thing about us. A goal of 5000 new subscribers in the campaign of 1935-'36 is well within our reach. But it will go a lot easier if we make a good showing in the campaign just now.

Wants (Unclassified)

[CHRISTOPHER BILLOP, in the *Baltimore Evening Sun, Baltimore, Md.*]

WANTED—An automobile whose engine will start right up in zero weather as easily as it does when the mercury is 90 in the shade.

A domestic-size motor snow shovel specially designed to cut a path to the garage.

A one-pounder cannon, trench mortar, machine-gun, or hand grenade to blow the icicles off the eaves of the house.

A game of bean bag for the amusement of wives who are snowed in and don't know what to do with themselves.

A patent dryer into which children, dogs, and other household equipment may be thrown before coming into the house.

An automatic sled-dragger for parents of children under 5 years of age.

A cow to keep in the cellar in case the milk doesn't turn up.

A resident plumber. To stay nights. Full-time job.

Electric finger and toe toaster for out-of-doors use.

A lie detector for use on owners of thermometers.

A snowdrift sifter for finding the newspaper and other lost articles.

A portable bathtub to be moved to that section of the house where the roof is leaking.

Or else,

One thousand dollars in cash and return-trip tickets to Florida for all members of the family.

A Can of Milk

[*Boston Transcript, Boston, Mass.*]

CHICAGO has been host to a group of conventions of the country's wholesale grocers, growers of fruit and vegetables, and representatives of the canning industry. There have been many interesting discussions concerning the ramifications of the trade in canned foods, the matter of proper labeling, and the like. Few of us stop to realize that the canned goods on the shelves of our groceries in this climate represent but one phase of the trade in them. Thousands of tons of canned goods that we never or rarely see are consumed in the tropics. There is tinned butter and cheese, and certain of our tinned meats and meat preparations are far superior to the fresh meat supplies in most tropical countries.

When you have wrestled with a domestic Cuban steak or a domestic Cuban "spring chicken," you begin to understand why it is that so many millions prefer the Northern winter and Northern viands and why the Nordic's canned foods sell so extensively in the lands that know no winter.

Some canner gifted with imagination should tell the story of that tin of powdered milk which helped to keep life in the little Stam baby while it was being borne to safety from the scene of its parents' murder. You would hardly expect to find a tin of American powdered milk—or even of evaporated milk—in an out-of-the-way village of China. It is like asking for caviar in one of those lonely, sleepy habitation villages between our northern New England border and the St. Lawrence River. But, thanks to the enterprise of some American grocery salesman in Shanghai or Hangchow, there it was on the shelf of a Chinese country shopkeeper. It is true that the news dispatches do not say that it was an American brand of milk—it may have been British or Russian or Prussian. But Americans are pretty well to the front in the manufacture and distribution of preserved milk and the chances are that it came from Wisconsin or Illinois and so traveled out to the coast, across the Pacific, and then by junk and carrier to the place where it waited long for its day of indispensable service.

"Good News"?

[*Unity, Chicago, Ill.*]

THE New York newspapers are full of cheerful stories about the revival of night life in the metropolis. "Swanky" restaurants and dance halls are doing big business again. Men patrons are passing out \$10 and \$20 tips to the headwaiters. Women patrons are elegantly dressed. The tide of liquor is flowing full and strong. All of which is supposed to be good news! But to us, we must confess, it is melancholy to the point of tears, or perhaps rather of disgust and anger. For what does this mean—assuming that the stories are true, and not mere ballyhoo to "kid" the public into thinking that prosperity has at last come around that corner?

Well, it means, for one thing, that in a city carrying a million people on the relief rolls, there are thousands of men and women willing to waste their substance in riotous living. At the very hour when Mayor La Guardia is sick with worry over the question of finding the money to keep myriads of half-starved people alive, there is enough money pouring over the bars of debauchery to care for a large portion of these unfortunates.

But this is not all! What we have in this spectacle is a certain forecast of what will happen if and when prosperity does come back. Have we learned anything from this period of the depression? Not a thing, at least morally! Get business going once again, and we would have the same old orgy of reckless spending, wild speculation, and mad pursuit of pleasure. And why not—for how can our economic system keep going, if it recovers, except on the basis of unlimited spending?

Yes, we have learned something—and that is that our business order can be maintained only at the expense of the demoralization of the people into materialism of the worst description. Capitalism flourishes, in other

words, only in terms of moral and spiritual degeneracy. It is in this sense that a mere return to prosperity would be the worst thing that could happen.

Mexico and Religion

[*The Christian Advocate, New York City*]

WHEREVER they can get a hearing, the spokesmen of the Catholic Church are unsparingly denouncing the Mexican Government for its anti-religious policy, and even demanding that our Government shall recall the minister to Mexico, Hon. Josephus Daniels, because of his expressed endorsement of the nation's educational progress. That Mexico has in some ways and in some states swung very far to the left, cannot be denied. The several states have unlimited freedom in this field, and some of them could give lessons in intolerance to the Soviets. But the provocation must not be lost sight of. The Roman Church had full sway in Mexico for four centuries and betrayed the people. In the cities it presented a distorted view of Christianity, while the rural population it almost completely neglected. It starved those whom it was set to feed, while it grew rich at the expense of the people. Now has come the reaction, and the pendulum has swung to the other end of the arc. The new religious and educational laws fire a volley at the old church and have wounded a good many innocent Protestant bystanders—howbeit unintentionally. While a few of the radicals would take Russia as their pattern, we are assured that such is not the policy of the nation generally. Those who have accurate knowledge of the way in which certain Catholic governments in Africa are denying religious freedom to Protestant missionaries at the behest of the Vatican, will pause before they sign Catholic petitions in denunciation of Mexico.

Design for an Accident

[*The Christian Science Monitor, Boston, Mass.*]

TO encourage safer driving among truck drivers along motor highways, a trade journal recently printed some facts based on accident figures that will be instructive to the pleasure motorist as well. When the statisticians adjusted their slide rules, here is the statement they gave:

If you cut out of line of traffic, your chances of having an accident are multiplied by 50.

If you drive over 40 miles an hour, your chances of having an accident are multiplied by 25.

If you pass another car on a curve, your chances of having an accident are multiplied by 21.

If you pass another car going up hill, your chances of having an accident are multiplied by 10.

If you fail to signal a turn or stop, your chances of having an accident are multiplied by 5.

The driver who cuts out of line and drives over forty miles an hour usually explains afterward that he "was in a hurry." He got a late start and had to make up time, thus endangering his own life and property and those of others. With a ton of motorcar and a 75-horsepower motor, he tries to defeat the team of time and the law of averages. "Casey Jones" tried it and won fame. But he survives only in song.

NEW YORK DISTRICT LETTER

AS I accept the kind invitation of the editor to send a district letter to ZION'S HERALD, I want to give some general information in regard to this new addition to the Boston Area, of which the Eastern Swedish Conference is now a part.

I understand that this letter is not expected to be a report from each congregation but rather something about the district as a whole. This is my first year as district superintendent during this term. I have lived in Greater New York as a preacher for twenty-five years and consequently I know our situation quite well. We have on the district only fourteen appointments, so my work is chiefly as pastor of one of the Brooklyn churches.



THE oldest and yet strongest church on the district is the "Mother Church of Swedish Methodism," the Immanuel Church of Brooklyn. This church was founded in 1845 when Rev. Olaf Hedstrom was, by the New York Annual Conference, appointed pastor to what was then called North River Mission. The services were held in an old ship called "John Wesley." Mr. Hedstrom preached his first sermon as pastor in June, 1845. The church was incorporated in July, 1845, and continued its work in the New York harbor until March, 1868. Thousands of sailors, immigrants, and strangers heard the gospel through this mission and scores were converted, of whom we still have a few left among us. It was here that the "Swedish Nightingale," Jenny Lind, sang when on a visit to New York. But she not only sang, she also gave a sum of money to Mr. Hedstrom by which he could help the poor and homeless—we had them with us even then. The congregation changed its name to Immanuel Swedish Methodist Episcopal Church in 1883, having then moved to its new and splendid church on Dean Street, Brooklyn. This church can, if it so desires, celebrate its ninetieth anniversary in June of this year. It is the first Swedish church of any denomination in New York City.

We have also what we sometimes speak of as the church with the most valuable church property in all Swedish Methodism, the Lexington Avenue Church in New York City. When the congregation that owned this church could not hold it any longer, the New York City Church Society was kind enough to give the Swedes a chance to take it over, debt and all. This was in 1887 and we still hold this property and are carrying on a successful work for Christ's kingdom. Our Annual Conference will be held in this church in April.

New York District takes in Wilmington, Del. Here we organized a congregation in 1882 and built a church in 1883. A successful work has been carried on for many years, but times have changed, a new generation has come, and furthermore this particular section of Wilmington is now taken up by the Negroes.

It has become absolutely impossible to continue the services and the Conference has taken over the property. The church is now closed, waiting for some organization to come and

open religious work among the hundreds of colored people living around the church.

I FEEL free to say that all our churches are doing their utmost to meet their obligations and carry on their work under trying conditions, with their ministers heroically leading.

In all our churches the English and Swedish languages are used, some having English at the morning service and Swedish in the evening, and vice versa.

Our Sunday schools and young people's work are conducted in the English language with one or two exceptions; this mainly because most of our workers are American born and although many understand the Swedish language they can do better work by using the English.

The immigration has been and is yet at low tide, but it will revive and our foreign-speaking churches will again be of greatest importance. At present all our churches have a large constituency of Swedish families whose children belong to our Sunday schools and who look to our churches as their spiritual homes and to our pastors as their spiritual advisers.

WE have within the borders of our district the Bethel Swedish Methodist Episcopal Home for the Aged, located at Ossining, N. Y. This home was established in Brooklyn twenty-five years ago. Then it was moved to Ossining, and the present building was dedicated Sept. 5, 1920. Bishop Luther B. Wilson preached the dedicatory sermon. For these many years we have ministered to our aged pilgrims and given them a place of rest while waiting for their heavenly home.

At Ossining we also have our camp-meeting place on part of the old "Sing Sing" Camp-Ground. Here we have held eighty-one camp-meetings at which hundreds of souls have been converted and led to Christ.

Our Port Mission started some forty-eight years ago with Rev. Charles Samuelson as missionary, and it is still in existence with Rev. Edwin T. Stromberg as the appointed port missionary. As New York is the gateway to our country, through which thousands go out to different countries and other thousands come in to live with us, there surely is a great need of a church representative at our port. Mr. Stromberg's support comes from serving one of our churches.

Our district has an efficient Epworth League district organization and cabinet. A mid-year institute for our young people is being held in Immanuel Church five Tuesday evenings beginning Jan. 29.

We had the pleasure of having Bishop Charles Wesley Burns in Brooklyn, Sunday, Nov. 18, when he gave us an inspiring sermon, and on Monday, Dec. 10, we had our district Sesquicentennial Celebration with Rev. Dr. Harold P. Sloan as the speaker. Both of these meetings were held in the Immanuel Church with the church choir of forty-five voices assisting.

From the farthest corner of our Area we send to our bishop, to all preachers and members, our heartiest greeting.

Herman Young

The Reproducible Lincoln

(Continued from page 128)

cannot make a speech at this time; undue importance might be given to what I would say. I must take time to think. If you will come here tomorrow evening, I will have something to say to you." Cheers. Shouts of "We'll come." Lincoln continued: "You have a band with you, and there is one piece of music I have always liked, which heretofore it has not seemed proper to make use of in the North, but now, by virtue of my prerogative as President of the United States and Commander-in-Chief of the Army and Navy, I declare it contraband of war and our lawful prize; I ask the band to play 'Dixie.'" More cheers followed, and the band played lustily.

THESE four pictures, to me, represent the everyday Lincoln. In them I see a Lincoln who could meet success gracefully and without hauteur; a Lincoln who never so lost himself in his cause as to be blind to individual men; a Lincoln who, when he was hard pressed, could find a moment's relaxation in something as commonplace as a bony herd of cows; a Lincoln who could not be trapped into shooting off his mouth thoughtlessly in a moment of heady excitement; a Lincoln who, when others had only thoughts of revenge, himself knew "malice toward none." These things are all reproducible even by the rest of us who are not geniuses as he was. Lincoln, the magnificent political philosopher and practical statesman? Yes, he was that. But here is an everyday Lincoln who does not discourage us even while he inspires.

"With Malice Toward None"

(Continued from page 129)

pendence gave liberty to the people of this country, and hope to all the world. Let us readopt the Declaration of Independence and the practices and policy which harmonize with it.

We need this message proclaimed today.

THE reflecting pool, which reflects the perfect beauty and symmetry of the Lincoln Memorial as we see it in the accompanying picture, is a symbol of the way in which his spirit, his nobility and grandeur may be reflected by those who are willing to follow his standards and ideals.

The finest lesson we may learn from Lincoln is his spirit of loving tolerance and brotherhood. No great leader was ever more harshly criticized, ridiculed, and scorned than was this heroic man. His government officials were disloyal to him. He was hated and scoffed at by those who chose to misinterpret his motives and to ruin his power of leadership. And so, perhaps the greatest mes-

sage that can come to us from him in this time of bitterness and unrest is these immortal words from his Second Inaugural Address:

With malice toward none; with charity for all; with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

The spirit of Lincoln which we see so nobly expressed in this beautiful memorial of marble and stone broods over our country and bids us carry on the great work of our nation according to the abiding standards of righteousness. In all humility we may reach out and grasp his standard and in the name of Jesus Christ our Lord dare to be true to those principles and ideals which he lived.

What's This?

JUST to prove that *The Christian Advocate, Pacific Edition*, is thoroughly read in the HERALD office, we call attention to the date line on the front cover of the fourth issue in January. It reads: "San Francisco, California, Jan. 24, 1934." It is the first instance on record, we believe, when the "California" has been caught "behind the times."

Singing in the Storm

ON page 138 of this issue of the HERALD there appears a poem—"A Landmark by the Sea." And there is a story. The writer of this song, Terry B. Gordon, a former vice-president of the State Street Trust Co. in charge of its Boylston Street branch, some years ago was stricken with a disease that has rendered him practically helpless. He is confined to his home and to an invalid's chair, and yet he sings. Mr. Gordon is a Methodist and a man of profound Christian faith and unquenchable optimism. During the holiday season he exhibited in Boston some twenty-five or thirty exquisite paintings that were executed by a hand cruelly stiffened through disease.

Personals

(Continued from page 127)

consists of ten persons, of whom three, Mr. Hughes and two others, are Negroes. Mr. Hughes was graduated from Boston University Law School in 1930 and is now successfully practising his profession in Baltimore.

—Miss Anna A. Tulloch of 12 Vineyard Street, Danvers, who died on Tuesday of last week, after a brief illness, at the age of seventy-seven, was one of the

The Liquor Harvest in Massachusetts

FOR WEEK ENDING FEB. 1, TOGETHER WITH FIGURES FOR CORRESPONDING WEEK
A YEAR AGO

	1935	1934
PERSONS KILLED by motor vehicles,	10	16
OPERATORS CONVICTED of driving under influence of liquor,	94	49
LICENSES AND REGISTRATIONS SUSPENDED OR REVOKED for driving under influence of liquor,	62	50
SENTENCES IMPOSED in liquor convictions,	75	37
APPEALS AND INDICTMENTS,	26	19

From the Report of Morgan T. Ryan, Registrar of Motor Vehicles of the Commonwealth of Massachusetts

oldest and most loyal members of the Methodist Episcopal Church at Tapleville and one of the oldest subscribers to and most enthusiastic readers of ZION'S HERALD in that locality. She joined the church Sept. 6, 1885, under the pastorate of Rev. Watson M. Ayres. She had known hardship, self-denial, and self-sacrifice during her long life, but faith in God sustained her through trials and difficulties. The last meeting she was able to attend was a "silver tea" in behalf of the Missionary Society, of which she was a member. A nephew and niece survive her. Funeral services were held at the Crosby Funeral Home, Danvers, on Friday, Rev. Frank Peverley officiating.

—Dr. J. Franklin Knotts, superintendent of the Lynn District, has resumed his work after being laid aside for several weeks by illness. He preached Sunday at the Italian Church in Lynn.

—Miss Anna Almy Raymond, daughter of Mrs. Raymond and the late Judge Robert F. Raymond, died early Friday morning of last week at her home in Newton Centre after an illness of several months. She was born in New Bedford forty-six years ago, was graduated from Mount Holyoke College with the class of 1910, and received her master's degree from Boston University in 1913. For the last fourteen years she had been principal of Milwaukee-Downer Seminary, Milwaukee, Wis. She is survived by her mother, two sisters, and two brothers. Private funeral services were held at the home on Saturday.

—The wedding of Miss Helen Ardis Reimer, third daughter of Rev. A. F. Reimer, pastor of Tremont Street Methodist Episcopal Church, Boston, and Mrs. Reimer, to Bruno Eugene Matson of Milford, N. H., took place on Saturday afternoon of last week, at four o'clock, in Tremont Street Church. The bride's father officiated. Mrs. Matson is a graduate of the Lesley Teachers College of Cambridge and has taken special work in Harvard University. She is the founder and superintendent of the Eloist

Nursery and Kindergarten School of Brookline. Mr. Matson is a graduate of the New England Conservatory of Music, a teacher of violin and a player of note on that instrument. He is prepared as a teacher of music in the public schools. Mr. and Mrs. Matson will reside at 329 Longwood Avenue, Boston.

—Mrs. Grace Waers Begg, wife of Dr. Alexander S. Begg, dean of Boston University School of Medicine, died suddenly Sunday at her home in West Roxbury. Besides her husband, she leaves a daughter and two sons.

Brieflets

(Continued from page 127)

dates from about the middle of the second century A.D., thus considerably antedating the Chester Beatty papyri of the New Testament, which for some four years have been regarded as the oldest writings of their kind. In the Gospel just deciphered, there are parallels, it is said, with the Synoptic Gospels and also with the Gospel of John. Indeed, the British Museum believes, according to Negley Farson in a special cable to the *Boston Transcript*, that this new papyrus, which was acquired by the museum in a collection of Greek papyri from Egypt last summer, will show that "at last we are brought into touch, either immediately or at one remove, from the source used by St. John."

The Massachusetts Bible Society has arranged a program of unusual interest in recognition of the fifteen hundredth anniversary of the translation of the Bible into the Armenian language, at the First Evangelical Armenian Church, Porter Square, Cambridge, on Sunday, Feb. 17, at four o'clock in the afternoon. Dr. Russell Henry Stafford, minister of the Old South Church, Boston, will deliver the principal address. Other speakers will be Rev. S. H. Halajian, pastor of the church, Dr. James L. Barton, emeritus secretary of the American Board, and Bishop Charles Wesley Burns, president of the Massachusetts Council of Churches.

CHURCH SCHOOL

WILLIAM G. CHANTER

Dean of Wesleyan University

FIRST QUARTER, LESSON VII, FEB. 17

The Christian and the World

Scripture Lesson: 1 Peter 2:11-17; 4:1-5.

Golden Text: "Love worketh no ill to his neighbor: love therefore is the fulfilment of the law."—Rom. 13:10.

As sojourners and pilgrims . . .

IF ever a group of people might well have considered themselves as absolved from all responsibility for the life of the world about them, the Christians to whom this epistle was written were that group. They were without the least vestige of political power and their poverty was so extreme that they were equally powerless economically—in what we now call "the world of business." But beyond this, they were social outcasts, despised by the people among whom they lived, suspected and openly accused of being haters of mankind who were bent on destroying the whole framework of society which made civilized living possible. They were said to be irreligious, because they denied the gods; they were unpatriotic, for they refused to the emperor the divine honors that were his due. Then, when their own beliefs and practises were considered, it was found that they worshiped a crucified criminal, so that their religion was a tissue of sordid superstition. But what else might the world expect from a company made up from the lowest orders of society, including even a multitude of slaves? This was the position of the early Christians, this the esteem in which they were held by their pagan neighbors; how could they be asked to accept any responsibility for the welfare of a society that denied their right to even the lowest place in it?

But Peter, while keenly aware of all this, saw in their very isolation the real reason why they should feel a special sense of obligation to labor for the good of society. For the source of their separation from the world was deeper than human misunderstanding and hostility. It was due to the fact that they represented an entirely

different order of things, that they were not of this world but of a higher and a better kingdom. They were aliens in the same way in which a cultured and refined individual is an alien among a horde of debased and brutal savages who, of course, misunderstand him and suspect him of evil-doing. But just as such a person, sojourning among ignorant savages who are in dire if unconscious misery because of their ignorance, has an obligation to help them to rise in the scale of living, so the Christian, living in the world though not of it, has a responsibility for so embodying the highest ideals of his faith that little by little his pagan neighbors will see that there is a way better and nobler than theirs.

This obligation works in all sorts of ways. For one thing it means that the Christian must never compromise with the world. If his light is to shine, it must shine in full and vivid contrast with the darkness about him. Yet at the same time this steady refusal to compromise must not extend to a denial of the proper and necessary laws that regulate the life of society and represent the attempt to secure justice among men. In all reality the Christian must be in the world, accepting and obeying every one of its customs so far as they make for the order and security that are at the foundation of the good life and hence are in accord with the will of God. He must never give any true ground for the accusation that he hates mankind. He must return good for evil.

As free, and not using your freedom for a cloak of wickedness, but as bondservants of God.

That this ideal is one that can easily be put into practise is certainly not true. It is comparatively, though only comparatively, easy to retire from the world altogether so as to avoid all contaminating contact with it as a thing utterly and irredeemably lost. Among Christians the monastery and the nunnery are the extreme examples of the attempt to do this. It certainly is easy enough to embark on a series of compromises by which the practise of the Christian ideal is diluted bit by bit until no distinction can be observed between the Christian and the worldling. In either case it is to be noticed that there is a denial of responsibility for the world so far as lifting it to a new and higher level is concerned. And indeed the task is a great one and it is hard to deny that there is some reason for giving it up as hopeless.

But the task surely never looked as hopeless as it did in the days of the apostle Peter. He did not find it so because he knew of a certain inner freedom that made a man superior to the whole host of appearances and obstacles which always beset him who tries to live a spiritual life in an unspiritual world. That inner freedom consisted in an immediate apprehension of the presence of God so that to the Christian the world appeared as seen through the divine eyes. Its power was seen to be the most pitiable mask for weakness, so that its attempts to play the tyrant aroused only pity instead of fear or hate. Real power was given only to the children of God and why should they fear what man could do unto them? They were free, but not free to despise the world and to break its laws. For they lived to the God who loved the world and designed to save it through them, that the pagan world might by the good works of the Christians, which it beheld, "glorify God in the day of visitation." No, they were free that they might serve God in His great work of redeeming the world and making it the kingdom of His Christ.

This consciousness of God, this royal sense of His presence in life, was the only way in

which weak human beings could hope to live in the world, heartily accepting all the good things it had to offer while rejecting with serene insight and unflinching courage all its evil. Given that consciousness, it will be possible sincerely to honor all men, because in them will be seen the tremendous possibility of becoming children of God. The Christian brotherhood will be seen as the body of Christ through which He continues His redemptive work—it is the heaven which He has put into the great mass which is the world. Its holy purpose makes it lovely and lovable. Seen as the great and tireless worker, ever laboring for the appearance of the kingdom of beauty, and truth, and love, God becomes the object of an increasing reverence. And the governments that men have set over them become invested with a peculiar sanctity as expressing the human obligation for an ordered life which is implanted in man by God Himself.

Peter would have Christians live as Christ lived—free that they may be among men as they that serve in power as in love.

A Landmark by the Sea

Terry B. Gordon

GOD dropped me here long years ago

A seedling on this barren rock,
With hardly cleavage for my toe;
But soon the manna came
To nourish root and branch,
The silt and mulch washed by the rain
Gave me a fighting chance

To grapple with the situation,
And so I settled down content,
Befitting one within my station.
I hold the cliff with cables firm,

A landmark by the sea—
Where mariners on duty bound
Keep watch for me;

I hear the clarion call of gulls
When storms impend,

And see the surf with gnashing teeth
Relentless rend

Its spleen upon a helpless bark.
And sometimes through the fog unseen
I hear the timbers creak and groan,
Then through the mist of ashy-green
There comes the dreary siren's moan;

I feel the hawser round me cast
By friendly life-guards standing by—
I see the rocket's glare, the bending mast—
Out of the seething foam and darkened sky
I hear the captain call, "Make fast!"
A sentinel am I, a landmark by the sea
The balmy days, the stormy days

Are all the same to me.
I know the painter's subtle brush
And those who bask upon the sands;
I've felt the bighting lancet keen
Cut deep by idle, thoughtless hands;
Now old and twisted, bleached and rossed,
My scrawny fingers seek to bend
E'en swept by wind and tempest tossed
Some slender shade to lend.

I care not for my aching limbs
Or what my future fate may be,
God put me here to keep the watch,
A landmark by the sea!

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YOUNG PEOPLE

ELMER A. LESLIE

Professor in Boston University

Feb. 17—Beginning the Kingdom of God in Our Homes

I. OUR HOMES TEACH US GOOD AND BAD.
LUKE 10:38-42.

The Secret of Living Together

QUITE often we find a very happy home which is carried on by two loyal and devoted sisters. Just such a home was that at Bethany where Martha and Mary lived. It was one of the few Palestinian homes that threw open its doors to Jesus. There He could always be confident of a welcome and there He loved to go.

These two sisters were quite different from each other. Martha was the head of that home. She was the manager. She took the initiative, decided what they were going to eat and what their program was to be. She was a bit fussy about it and at times when there was a great deal to do she "got into a heap." Mary was the idealist, the dreamer. She admired her sister's initiative and efficiency. She was not so much at home in the kitchen. But give her a great book and she was lost to the world. So when Jesus came she just sat at His feet and drank in His words. This mere talk on Mary's part seemed to Martha like evading the responsibility of adequate provision for their guest. But Jesus knew that while He did need food He needed yet more minds that were eager and responsive and hearts of warm and enduring love. He could get on with "crackers and milk" if He had the loyalty of their hearts to Him and to His ideals that were more precious than life. But Mary and Martha supplemented each other, and both loved with passionate devotion their brother Lazarus. We do not know too much about him, but I am confident that when Jesus wept at Lazarus' death we get a glimpse of a friendship so deep that it must have been one of the great attractions to Him of that Bethany home.

Our First School of Character

THE first school we experience is our home. Long before either Sunday school or day school touches our lives, the home has been for months and years our mold of character. The day school cannot do much for children unless there is cooperation in the home. And at best the home school has but a few fleeting hours in the week. But the home is the constant factor. Here every day begins. And the way we get ready for breakfast is a test of character. To come to the table on time, washed, clothed, and in a happy, cooperative frame of mind is a family achievement. And this is the time of times in the day for family prayer. Where such a beginning of a day becomes habitual, something of abiding educative value has inevitably gone into every member of the household. This they will always remember.

When the Home Fails

Usually it is through neglect of opportunity that the home fails. And many times what should be a blessing becomes an actual hindrance. Some evils are taught in the home. Many a child learns there the habit of disorderliness which follows him through life like a

curse. When a home does not teach its children order it is failing; for if they do not learn at home how to keep things in order, they will never learn it. Many a child grows up in a home atmosphere of bickering, faultfinding, and suspicion between husband and wife or between brothers and sisters, so that home and haven are never associated in the child's mind. Many a child hates to open the door to enter amidst a torrent of faultfinding and scolding. Often a home is a school of gossip where the dining table becomes the dispensary of the latest scandal or the shortcomings of neighbors, relatives, and friends. Such a home is a certain failure.

A Unit in the Kingdom of God

I find myself increasingly banking on the home as a basic bulwark for character. One of the suggestive by-products of Jesus' teaching of the fatherhood of God is the new significance into which it lifts the family. The family becomes a unit in the kingdom of God. In the home we learn the Christian graces of mutual love, courtesy, kindness, and politeness. In the home we learn to work together in mutual tolerance, mutual respect, mutual cooperation. In the home we learn that great lesson of family solidarity where every member of the home circle backs the other members to the limit of devotion. When one is in trouble, all suffer. When one is honored, all rejoice. When one is in need, all turn to him in generous helpfulness.

And through these home relationships, the most precious of life, we get glimpses into the heart and mind of God, how He feels toward His weak and erring children, and the way in which He is obligated to them, which are the most illuminating lessons of life.

A Preaching Mission

THE Methodist Episcopal Church of Farmington, Me., began the new year with a special series of services Jan. 6-13, with Dr. Milton Butler Pratt of Schenectady, N. Y., as the preacher. Two services were held on the Sundays, Family Night was observed on Monday night, and public preaching services were held on Tuesday, Wednesday, Thursday, and Friday evenings. On Thursday evening the Rotary Club came in a body, and on Friday evening young people's groups came from the church at Strong and the church at Wilton, the pastors of both churches being present with them. There were some attending from other communities each night.

Dr. Pratt's messages brought the principles of Christian living to his audiences in a unique and forceful manner which emphasized the reality of God's presence with men to guide, to strengthen, and to save.

Dr. Pratt is a native of the town of New Vineyard, which is about seven miles from Farmington, and began his ministry in the Maine Conference. He has many friends and some relatives living in these communities.

FRANK H. HALL, Pastor.

Midwinter Institute

THE Pilgrim Union Circuit of the Epworth League held its annual six-week midwinter institute, under the guidance of Professor Samuel Dupertuis as dean, at Baker Memorial Church, Dorchester, just before the close of the old year. Ten of the eleven churches on the circuit were represented with a total enrolment of seventy-seven young people.

The program each evening included supper followed by evening watch, then two class sessions with a recreation period between, and a

TWO POINTS TO BEAR IN MIND

1. By action of the Boston Wesleyan Association, payment in advance on all subscriptions to ZION'S HERALD is earnestly requested.
2. Subscription renewals should reach the HERALD office at least thirty days before the expiration date. The paper will not be continued without specific notification.

You can help the management of the HERALD greatly by cooperating in these two ways.

closing worship and meditation service with different speakers and musicians. The speakers at the final periods were Professor Dupertuis, Rev. E. L. Farnsworth, Rev. Carl H. Raupach, and Rev. Henry W. Bock.

Courses were offered as follows: Old Testament Literature, Rev. Waldo Dunn; Growth of the Christian Church, Rev. H. H. Cramer; Methodist Sesquicentennial, Rev. Maurice Bullock; World Problems, Rev. Frederick Paladino; New Testament, Rev. Victor V. Sawyer; Sunday Night Meeting, Miss Grace O. Chapman, Miss Amy G. Sherman, Rev. Carl H. Raupach, and Rev. Everett L. Farnsworth, with a demonstration worship service at the close of the last class.

The institute was brought to a climax in the closing program the sixth week with an address by Rev. M. M. Thornburg, associate pastor of the Malden Centre Church. At this service institute credit slips were awarded to fifty-five Leaguers and diplomas to ten Leaguers.

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THE METHODIST BOOK CONCERN

Founders' Week at Milford

FFOUNDERS' WEEK, which was observed recently in the Milford Methodist Episcopal Church, marked, in effect, three anniversaries: the ninetieth of the founding of the present Methodist Society in Milford; the one hundred fortieth of the establishment of regu-



CLARENCE ALMON WAGNER
PASTOR AT MILFORD

lar Methodist preaching in Milford; and the one hundred fiftieth of the founding of American Methodism.

The sessions of this Founders' Week program represented more than a historical milestone in the history of the church. There were present in this anniversary week the educational values of a seminar in Methodist history, the spiritual qualities of a Methodist love-feast, and the zealous enthusiasm of an old-time Methodist revival.

THE week opened with the administration of holy communion by the pastor of the church, Dr. Clarence Almon Wagner. Former members' night was observed in the Epworth League service. Louise McKinley, Julian Clark, Jessie Gover, Mrs. Allen Hartwell, and Bernard Drew brought messages concerning former days, as well as challenges concerning newer days in young people's work. At the Sunday evening hour Rev. Charles I. Spear, Rev. Joseph Belcher, Rev. Frank T. Pomeroy, and Rev. Samuel Dupertuis, former ministers, spoke concerning the social, missionary, spiritual, and educational tasks of the Methodist Episcopal Church. Following this service, an informal reception, arranged by the Philathea Class, offered opportunity for these former ministers to renew old friendships.

On Tuesday evening a men's banquet was scheduled. Professor Charles M. McConnell of Boston University School of Theology spoke on "America Is Choosing," and the Young Men's Glee Club of the church presented a musical program.

The next event of the week was a tea arranged by Mrs. Wagner for the women of the church on Wednesday afternoon, at which time she presented Mrs. Charles Wesley Burns, wife of the resident bishop, and Mrs. J. Franklin Knotts, wife of the district superintendent of the Lynn District. The ample space

of the parsonage was taxed to its limits to accommodate the large group of women who attended and who listened to the inspirational messages of Mrs. Burns and Mrs. Knotts.

Wednesday evening, a sacred concert of exceptional quality was presented by the Wesley Choir of Worcester, with sixty voices, directed by Professor A. Leslie Jacobs, minister of music at Wesley Church. The Senior Choir of Milford was host to the Wesley Choir in an informal reception which followed.

For Thursday evening, the pastor developed plans for a local parish reunion and historical night. In panorama, through the eyes of Miss Nellie Dale, Mrs. Allen Hartwell, J. Harold Winn, Mrs. Eliza Cornelius, Allen Hartwell, and Rev. Robert M. Pierce, district superintendent, appeared historic glimpses of former Milford days. Francis Asbury was one of the figures in this panorama. Joshua Soule and Elijah Hedding, who later became bishops, also were pictured as early Milford preachers. Dr. Daniel Dorchester and Dr. Luther Freeman were indicated as occupants of the Milford pulpit. Mrs. Brenton T. Badley, wife of Bishop Badley of India, was named as a former Milford girl. The earliest available record of regular Methodist preaching in Milford dates back to the year 1791.

THE climax day of the week occurred on the second Sunday. At the morning service, Dr. Albert C. Knudson, dean of Boston University School of Theology, traced the elements of our Methodist heritage. At the noon hour, J. Harold Winn, superintendent of the church school, arranged a session in which was presented a résumé of former days in the Sunday school. Ernest A. Bragg, formerly superintendent of the school, spoke briefly.

The Epworth League planned its service as Past Presidents' Night. Seven former presidents of the League were in attendance.



METHODIST EPISCOPAL CHURCH
MILFORD

Members of young people's societies of the community were present as invited guests. The district superintendent delivered an address on the theme "Diet and Daring."

At the closing service in the evening, special music was presented by the Senior Choir, the

Young Women's Chorus, and the Young Men's Glee Club. Added to these were a trumpet solo by Adam Colaanni, and a vocal duet by Mrs. Clarence Almon Wagner and Mrs. Mortimer Dennett. Ministers of the various churches of the community shared the pulpit platform during the service. Dr. Daniel L. Marsh, president of Boston University, gave the address, his subject being "The Place of Religion in Education." Dr. Marsh introduced an interesting sidelight when he indicated that Hon. Lee Claflin, one of the founders of the Methodist Episcopal Church in Milford, was also one of the founders of Boston University.

At this final service of the week, J. Harold Winn, prominent leader in Milford Methodism, was presented with a license to preach. The district superintendent and the pastor participated in the ceremony of presentation.

An informal reception, arranged by the "Comrades" and the Epworth League, brought the events of Founders' Week to a close.

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Money so received will be invested by the Association in this permanent fund, the income of which will go on through the years providing this helpful service.

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CHURCH REGISTER

HERALD CALENDAR

Race Relations Sunday, Feb. 10
 National Methodist Hospital, Home, and
 Deaconess Association, Annual Con-
 vention, Stevens Hotel, Chicago, Ill., Feb. 13, 14
 Boston Methodist Social Union, Dr. Clar-
 ence R. Skinner, Speaker, Boston
 Chamber of Commerce Building, Feb. 18
 New England Area Council, Wesleyan
 Hall, Boston, Feb. 20, 21
 Brotherhood Day, Feb. 24
 Norwich District Meeting, Willimantic,
 Conn., Feb. 25
 Council of Cities, Cincinnati, O., Feb. 26-28
 World Day of Prayer, March 8

CONFERENCES OF BOSTON AREA

Episcopal German, Philadelphia, April 3, Bishop
 Wallace E. Brown
 Eastern Swedish, New York, April 25, Bishop
 Titus Lowe
 Maine, Houlton, May 8, Bishop Adna W.
 Leonard
 New England, St. Paul's, Lowell, May 1,
 Bishop Leonard
 New England Southern, Taunton, June 12,
 Bishop Charles Wesley Burns
 New Hampshire, Rochester, April 24, Bishop
 Burns
 Vermont, Springfield, May 21, Bishop Brown

BOSTON METHODIST PREACHERS' MEETING—Monday, Feb. 11, 10:45 A.M., Wesleyan Hall, 581 Boylston Street. Demonstration of the motion picture "Padre Sahib" by Rev. David Segerstrom.

GOODWILL DINNER—The eleventh annual Goodwill Dinner and entertainment under the auspices of the Greater Boston Federation of Churches and the New England Council of Jews and Christians will be held Monday, Feb. 11, at 6:30 P.M., at St. Cyprian's Episcopal Church, Tremont and Walpole streets, Boston. Chairman, George W. Coleman; address by Dr. Mordecai W. Johnson, president of Howard University, Washington, D. C.; songs by Mrs. Dorothy Richardson; four-minute talks by Dr. Cesario M. Goduco of Philippine Islands, Edwin Manuel Kaufman of Hungary, K. B. Krishna of India, and R. S. LeVillain of France. Tickets, at 65 cents each, may be obtained until Saturday, Feb. 9, from the Greater Boston Federation of Churches, 4 Park Street (Lafayette 2772).

NOTICE—The Springfield District Woman's Foreign Missionary Society and the Springfield District Woman's Home Missionary Society will hold a joint meeting on Friday, Feb. 15, in the Mittineague Methodist Episcopal Church. Morning session begins at 10:30 o'clock. Miss Ella M. Gerrish will be the chief speaker. There will be a monologue and a Chinese school, good music, and other attractive features.

Mrs. LOUIS W. CHAPIN,
 Mrs. H. LEWIS HARDY,
 Presidents.

BOSTON METHODIST SOCIAL UNION—Monday evening, Feb. 18, Boston Chamber of Commerce Building, 80 Federal Street. Reception at 5:30; dinner at 6. Speaker, Dr. Clarence R. Skinner, dean of Tufts College School of Religion and leader of the Community Church, Boston; subject, "The Menace of Prejudice: What It Is and What It Does." Special music, Ethel Hutchinson, concert pianist. All mail and phone orders will be filled and tickets allotted by the secretary, Harry F. Keiser, care of The Methodist Book Concern, 581 Boylston Street, Boston (telephone Kenmore 4745), on Monday, Feb. 11, at 9 A.M. Thereafter, tickets may be purchased from Mr. Keiser until 5 P.M. on Friday, Feb. 15. Members' ticket, \$1.25; guests' tickets, \$1.50.

Some of Our Contributors

WILFRID PARSONS, S. J., New York City; editor-in-chief of *America—a Catholic Review of the Week* since 1925.

MIRON A. MORRILL, Chicago, Ill.; director of publicit; Board of Education of the Methodist Episcopal Church.

HOWARD L. STIMMEL, East Middlebury, Vt.; pastor of the Methodist Episcopal Church.

CLARENCE R. ATHEARN, Washington, D. C.; an occasional contributor of timely articles to the columns of the *HERALD*.

HOWARD A. FEASE, Fitchburg; minister of the First Parish Unitarian Church.

BOOKS

JUST RECEIVED

VILLAGE PARSON SKETCHES. Fifteen Sunday Evening Programs. By Rev. Robert S. Hall. Walter H. Baker Company: Boston. Price, 75 cents.

THE NEW DRIVE. The Temperance Crusade: Lundys Lane, Pa. Price, paper covers, 15 cents each, 2 for 25 cents, 9 for \$1. No covers, 10 cents each, 3 for 25 cents, 14 for \$1, 100 for \$7, 1000 for \$65. These prices include postage or express.

LETTERS OF THEODORE DWIGHT WELD, ANGELINA GRIMKE WELD, AND SARAH GRIMKE,

1822-1844. Edited by Gilbert H. Barnes and Dwight L. Dumond. 2 volumes. D. Appleton-Century Company, Incorporated: New York. Price, 2 volumes, boxed, \$10.

THE PROTESTANT CHURCH AS A SOCIAL INSTITUTION. By H. Paul Douglass and Edmund deS. Brunner. Published for the Institute of Social and Religious Research by Harper & Brothers, New York. Price, \$2.50.

SMOKE. A Play in One Act. By Dorothy Clarke Wilson. Walter H. Baker Company: Boston. Price, 35 cents.

WHAT CAN CHRISTIANS DO FOR PEACE? By Theodore Ainsworth Greene. The Pilgrim Press: Boston. Price, paper, 25 cents.

WHAT SHALL WE PLAY? By Edna Geister. Harper & Brothers: New York. Price, \$1.50.

SYNOPSIS OF THE ORGANIZATION AND WORKING PLAN OF THE METHODIST EPISCOPAL CHURCH. By B. E. Lockwood. The Methodist Book Concern: New York, Cincinnati, Chicago. Price, single copy, 5 cents; \$4 a hundred.

SPEAKING BOLDLY. Essay-Sermons. By Ray Freeman Jenney. Fleming H. Revell Company: New York. Price, \$1.25.

THE INEXHAUSTIBLE CHRIST. By Carl Hopkins Elmore. Harper & Brothers: New York. Price, \$1.

THE REVEALING CHRIST. By Various Authors. Harper & Brothers: New York. Price, \$1.50.

FAITH THAT PROPELS. By G. Ray Jordan. Cokesbury Press: Nashville, Tenn. Price, \$1.50.

THE COMMANDMENTS OF CHRIST. By Frank L. Gosnell, D.D. Fleming H. Revell Company: New York. Price, 75 cents.

BIRTHS

STACEY—Jan. 26, to Rev. and Mrs. F. E. Stacey of Pembroke Circuit, Me., a daughter, Ada Rosalind.

COOK—In Boston, Jan. 28, to Dr. and Mrs. Warren F. Cook, a daughter, Pamela.

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Epworth League 6.00 P.M.
Evening Service 7.00 P.M.
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Sunday Services
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Student Forum 6.30 P.M. E. League 6.30 P.M.
Worship 7.30 P.M.
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Italian 10.45 A.M.
Colored 4.00 P.M.
Syrian 5.30 P.M.
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Evening 7.00
Orville Edward Crain, Minister
258 West Elm Street, Brookton, Mass.

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6.00 Epworth League
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9.45 A.M. Young People's Forum
10.45 A.M. Public Worship
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1 Logan Street, Lawrence, Mass.

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Morning Worship 10.45 A.M.
Young People's Forum 6 P.M.
Epworth League 6 P.M.
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Worship and Sermon 11 A.M.
Junior High School League 4.30 P.M.
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GUIDEPOSTS IN BOOKLAND

Sermons and Addresses

RELIGIOUS PICTURE SERMONS. By Rev. Harold Francis Branch, D. D. Harvey M. Shelley, Publisher, 5513 Larchwood Avenue, Philadelphia. Price, \$2, net.

To enable preachers easily to present discourses on great works of religious art, this collection of sermons has been compiled, in series with two similar volumes. Fifteen of the classic religious paintings have been treated in "Religious Picture Sermons." While the sermons are not illustrated by the pictures they describe in this book, the publisher makes possible the purchase of a set of fifteen 8-by-11 reproductions of the paintings for 30 cents. For ministers who may wish to distribute them to their congregations, they may be obtained at \$1.50 for 100. The sermons carry introductions to the artists, artistic criticisms, and bring out the religious message with forceful argument, well-chosen illustrations, and pointed poetry.

LET NOT YOUR HEART BE TROUBLED. Communion Addresses. By James I. Vance, D. D. Fleming H. Revell Company: New York. Price, \$1.25.

These twenty-five communion addresses fulfill a triple mission. First, they give suggestive help to minister-readers whose privilege it is to make the sacrament meaningful to their communicants. Second, they provide meditations to aid in the spiritual preparation of those who are to partake. Third, they will well serve as something of a substitute to those who are shut away from the fellowship of this observance and who need guidance for their thoughts in their hours of meditation. Like all the sermons of this great Southern preacher, these brief messages are confident, comforting, convincing.

LET'S BUILD A NEW WORLD. By Burris Jenkins.

THE RETURN OF SPRING TO A MAN'S SOUL. By Ivan Lee Holt.

FROM SKEPTICISM TO FAITH. By Charles Fiske, Bishop of Central New York.

LIKE A TRUMPET. By Charles E. Jefferson. Harper & Brothers: New York. Price, \$1 each.

Here are four more volumes in the Harpers Monthly Pulpit series. Burris Jenkins, author of "Let's Build a New World," is especially noted for his versatility. Editor, novelist, college professor and president, world traveler, lecturer, pastor, and preacher—all these he has been. With such contacts as background, whatever he writes is worth reading. The chapters of this book—"unconventional talks" he calls them—are brief, illuminating, modern, devout, and practical. In "The Return of Spring to a Man's Soul" Dr. Ivan Lee Holt, the recently elected president of the Federal Council of Churches, offers ten for the most part practical sermons, which address themselves fearlessly and vigorously to modern social and political problems. There is a little leaning towards mysticism in one or two of the discourses, but on the whole they have little to do with theology. The themes are

well handled, especially the sermon on "Will the Dream Come True?" dealing with the solution of war between the nations. These are rugged sermons for the times, since they exhibit a rare intimacy with truth and burn with prophetic fire. With reference to Bishop Fiske's "From Skepticism to Faith" a quotation is revelatory as to both the message and the messenger. Bishop Fiske is speaking of his own relation to the ministry, saying that he has been trying to make himself more worthy of his calling. Then he adds: "I doubt if any one would be won to the church if he knew me as I know myself, and yet I think he might be won if he could guess what I should have been, and might still be, without the church and its worship." Several of the

sermons deal with some foundation truths of Christianity. Two, one delivered at the consecration of a bishop, the other entitled "The Body of the Lord," are helpful to an understanding of the Anglican conception of the church. Dr. Jefferson is so well known as author and preacher that it is only necessary to mention his name to stimulate our highest expectations in homiletical art and skill. And when we say that he himself chose the ten sermons in "Like a Trumpet" as being representative of his best work, we have said enough to warrant that they are of the very highest order. The volume takes its title from the first sermon in it—a very searching homily on the desperate need in these days of daring, outspoken Christian conviction.

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Zion's Herald

Wednesday February 13 1935

Presbyterian



Jan 36
Mr. H.P. Cummings
12 Cottage St.
Ware, Mass.

COMMENCEMENT TIME AT HWA NAN

See page 147

"Help This Brave Little Woman"

EVERYBODY'S FORUM

Two Articles Commended

TO THE EDITOR OF ZION'S HERALD:

PROFESSOR SCHOOLCRAFT'S article "The Tragedy of Miseducation," in the HERALD of Jan. 9, strikes me as being both pertinent and timely. I have been engaged in this educational task for nearly fifteen years. As I look back over this time I am aware of a growing conviction that the general educational emphasis has missed its real objective. In passing from the older philosophy of inculcating information to the more recent one of advantageous adjustment, it has lost much of the value in the old and failed to realize whatever of value lies in the new. It has been content to send young men and women forth with the open intention of conforming to the dominating moods, accepting the popular practises and major tendencies of the day. It has signally failed in the impartation of inspiration whereby these young people become fired with a passion to go forth and transform a world at whatever cost.

A second article in the same issue, "Can I 'Hold' Him?" by Rev. E. Dent Lackey, brings the issue squarely before us. "Miseducation" has produced a very definite product, and here one of its representatives stands before us indignantly demanding the right of way. I am doubly interested in this article—first, because of its realistic character, and secondly, because the author is "one of my boys" now on the firing-line for a kingdom of God. He is confronted with the problem occasioned by an educational philosophy that exalted individual initiative without a corresponding sense of social responsibility. The minister and the teacher deeply desirous of bringing to pass a Christian ethic will have much to try them in the days just ahead. As Glenn Frank says, "the sacrament of choice" lies before them. They can continue the low way to an increasing repudiation of all that is truly Christian or they can choose the high way and write a new chapter in the annals of our faith. The latter will cost, it may cost heavily. Thanks, Dent, for this article. You have made the great choice. We must follow. THOMAS A. WILLIAMS,

Dean of the College of Liberal Arts, Oklahoma City University.

Oklahoma City, Okla.

Economic Violence

TO THE EDITOR OF ZION'S HERALD:

THE irresponsible use of economic force and power that is inherent in the capitalist system has seldom been more clearly illustrated than by recent events in the shoe industry in Massachusetts.

Nearly every day the papers have been bringing us reports of employers in the larger and better organized shoe centers frankly telling their employees that they will lose their jobs if they do not accept a reduction in wages which are already far below the standard which the full use of our productive capacities would make possible for every one. The employers simply threaten to move their machinery to places where the wages and general standard of living are lower yet.

The fact that the threat is one of economic violence, a threat of loss of livelihood and destitution, rather than a threat of bodily

harm, does not make it any the less a threat. If a bandit puts a pistol in your ribs and threatens you with shooting, if you do not hand over your money, that is clearly illegal. Is there any moral difference between that and an employer's threatening his employees with the pistol of loss of their jobs and the bullet of destitution for themselves and their loved ones unless the employees allow him to take from them each week 10 per cent. or 15 per cent. or more of their pay?

To be sure, the latter course is legal under capitalism. In fact, it is good business and the man who does it most vigorously and with the greatest promptness and success, is the man who makes the greatest profits.

Of course the Socialists have a remedy for this opposition between the interests of employers and workers, the class struggle which poisons our society. Our plan is that our industries should not be run for the profit of private owners, with labor treated as an item of expense in production, to be kept as low as possible, but that our industry should be owned by the people and run to satisfy human wants, raise the standard of living, and increase leisure.

Not all of those in the church are willing to accept the Socialist remedy. But it does seem to me incumbent on those who are not Socialists to realize that the capitalist system in its normal working involves the naked exercise of economic force in the service of profits, and that some fundamental and radical change is needed in such a system to make it Christian. ALFRED BAKER LEWIS.

Cambridge.

Questions Figures

TO THE EDITOR OF ZION'S HERALD:

YOUR editorial "Fascism Next?" in the issue of Jan. 2 should promote worthwhile thinking on a very serious matter. However, certain of the figures quoted from *The Social Questions Bulletin* seem to me misleading in their application.

The amounts of dividend and interest payments as stated are doubtless reasonably correct, but the implication that they represent profits is perhaps an unintentional error. For the year 1932, I have from a source I believe to be reliable a figure of \$8,472,000,000 as interest and dividend payments, which compares well with the figures you quote. The National Industrial Conference Board is authority for the statement that of this amount \$5,821,000,000 came from capital resources and \$2,651,000,000 from earnings. Of these dividend payments \$6,925,000,000, or more than 80 per cent., went to savings banks, insurance companies, and to individuals with incomes of less than \$10,000.

Whether unearned dividends should be paid is another issue; also the question whether any rightful accumulation of surplus in the past could provide the means for such payments. Another pertinent question is how much of these dividends is on "water" that ought not to have been permitted. Has any one a real ethical solution of these problems that does not involve serious hardship to innocent people whose life savings have been invested in savings banks or in stocks and bonds?

You also quote certain figures concerning increase of profits from 1933 to 1934. These

figures are meaningless unless the volume of business from which these profits are derived is known.

There is great need of a better understanding of these things between so-called capital and labor, and much of the present unrest and animosity would be avoided if the facts were known.

EDWARD N. PIKE.

Boston.

Wholesome Advice

TO THE EDITOR OF ZION'S HERALD:

SIX years ago, the presiding bishop at the New England Conference uttered a few words of wholesome, and evidently much needed, advice just before reading the appointments. He told the ministers who were making changes to move and to stay moved, and to give their successors a chance to win the hearts of the people. It is astonishing to me how many ministers do not observe such a fair and brotherly rule. Particularly pernicious is the practise of calling frequently on members of the former parish, traveling from house to house (especially where funerals or weddings are in prospect), keeping a hold on both church and people, but ignoring the parsonage occupants. It makes the work of the pastor-in-charge doubly difficult. Some of these ministers are great apostles of social justice. It would be refreshing to have them show evidence of a little brotherly justice, and a square deal to their successors.

A MINISTER'S WIFE.

The Wickedness of Good People

TO THE EDITOR OF ZION'S HERALD:

PLEASE accept my thanks for your editorial "Have Pity" in the HERALD of Jan. 9. In the first place, it is true to life, and in the second place, Christianity means nothing if your article is not true. The church seems to be worshipping a cold, statistical Christ and pushes wealth to the foreground, and health and so-called success. If a man has neither wealth, nor success, nor health, he is looked upon by the average church as a rather cheap representative of the church, and they seem to be ashamed of him. The wicked-

(Continued on page 167)

ZION'S HERALD

Founded 1823

L. O. HARTMAN, Editor and Manager
JOHN G. ROGERS, Manager of Circulation and Advertising

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Zion's Herald

VOLUME CXIII

BOSTON *Wednesday* February 13 1935

NUMBER 7

Help This Brave Little Woman

THE Wellesley of China is in danger—grave danger. Hwa Nan in Foochow is the only woman's college in all the vast territory of southern China with its teeming millions. In 1933 Dr. Ralph A. Ward wrote in ZION'S HERALD:

The registration of Hwa Nan College, established by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, is an important event in current educational history in China. . . . Registration was necessary if the college were to continue. The Chinese Government is forcing all schools to conform to its regulations or close their doors. Students are not attracted to non-registered institutions. Many privileges, both academic and political, are granted to the graduates of registered schools.

The situation for Hwa Nan College seemed almost hopeless. The Government was likely to order it to close its doors if it did not register. Other similar schools had registered earlier when the requirements of the Government were not so high. . . . Facing this crisis, President Wang set out to accomplish the impossible. . . . She spent many weeks in Nanking, the capital, and elsewhere, quietly presenting the needs of a woman's college for the educational system of China, and Hwa Nan College in particular, to people in responsible positions. By the middle of June they were convinced that Hwa Nan should continue as a separate college for women.

Hwa Nan now has the whole-hearted approval of the Chinese Government, but it faces another crisis that threatens its very existence. The inadequacy of financial resources may put an end to one of the most important educational enterprises in the world. President Lucy Wang, a scholarly Christian leader of broad vision and forceful personality, who bravely fought the fight for registration to a decisive victory, now confronts the tremendous problem of resources with which to continue the simply magnificent service of Hwa Nan. She is at present here in the United States trying to discover a solution.

HWA NAN is a comparatively young institution. In 1921 its first college class of three young women was graduated. In 1922 a provisional charter was granted to Hwa Nan by the Board of Regents of the University of the State of New York, and in 1934 an absolute charter.

The college has had only three presidents, the present head being the first Chinese national to take the leader-

ship of the institution. Miss Wang is a member of an illustrious family. She is a granddaughter of Wang Jun Keng, the great Chinese scholar, who was an official at the Court of the Empress Dowager in Peking. Her great-grandfather was governor of two Chinese provinces. Miss Wang completed her freshman and sophomore years at Hwa Nan and then came to America, where she made a brilliant educational record. After graduating from Morningside College, she took her master's degree at the University of Michigan and achieved the distinction of being the first Chinese woman to be awarded a Barbour Fellowship at that institution.

No university or college anywhere in the world can show a larger or more significant accomplishment than Hwa Nan, if one may judge by the record of its alumnae. More than half of its graduates are deans, supervisors, and teachers now at work in a land where it would be difficult to exaggerate the importance of education. In addition, 13 per cent. of the graduates are principals. Every one of the alumnae, except for the 1.2 per cent. who have died and a few who are not located, is actually at work or earnestly preparing herself in postgraduate study for active service in the development of the new China. Indeed, it was this almost unparalleled alumnae record that gained recognition for the institution in the grant of registration from the Chinese Ministry of Education.

These well-trained graduates, it ought also to be noted, have the spirit of Christian self-sacrifice. As principals they receive, according to the Laymen's Foreign Missions Inquiry Fact-Finders' Report for China, in our money from \$400 to \$500 a year, and as teachers in middle schools, from \$12 to \$15 a month.

MONEY with which to go on—here is the problem at Hwa Nan. Every economy is practised in the institution, and the members of the faculty are serving at ridiculously low salaries. The Laymen's Report says that the president and dean each receive a monthly salary of only \$80 Mexican, which means in normal exchange approximately \$40 in United States currency.

Hwa Nan is operated under the auspices of the Woman's Foreign Missionary Society, an organization that has a reputation for the strictest economy in administration. Every dollar given into its care is

made to produce the utmost limit of its possibilities of service.

What are the details of the present crisis at Hwa Nan? First of all, there is need for some kind of endowment fund to care for current expenses and for the enlargement of the faculty. In addition, funds must be found with which to purchase laboratory equipment and books for the library. Two or three new buildings are needed, particularly a science hall. At least half a million dollars is required to meet the opportunity in full, but three hundred thousand dollars would avert the present crisis and guarantee the future of this great institution.

The alumnae out of their meager salaries, and many Chinese friends are giving generously to the college, and will contribute increasingly to its work in the future, if only Hwa Nan can be saved.

TURN to page 152 of this issue. Look at the beautiful buildings of Hwa Nan. Study the picture of one of its alumnae with her family. The opportunity to serve the cause of Christian civilization through Hwa Nan can scarcely be duplicated anywhere. Its strategy in education is truly incomparable. In China as in America "the hand that rocks the cradle is the hand that rules the world." Certainly the destiny of China is in the hands of its women. Trained womanhood means the salvation of the Far East. What an investment! How the returns upon it would continue to multiply down through hundreds of years to come!

Who will help? Who will come to the rescue of Hwa Nan and save the only women's college among at least one hundred million Chinese? Help this brave little woman, President Lucy Wang.

AN OUTLOOK ON THE NEWS OF THE WORLD

An American Labor Party?

AS a result of the recent controversy between President Roosevelt and American labor leaders, plans are now under discussion for the launching of a nation-wide labor party, according to a Universal Service copyright dispatch from Washington on Tuesday of last week. The breach between the Administration and organized labor was widened when the President, making public an exchange of correspondence with the counsel of the American Federation of Labor, vigorously defended his course in the automobile code dispute. He supported the Automobile Labor Board, whose decisions the federation called "completely unacceptable." Charges that the rules for elections and ballots now in use by the Automobile Labor Board are not in accord with the requirements of Section 7A of the NRA and are contrary to the provisions of Joint Congressional Resolution Number 44 were made on Wednesday by Charlton Ogburn, counsel to the American Federation of Labor automobile unions.

"Writing Up" Utilities

QUESTIONABLE operations of utility companies were again brought into the limelight when on Monday of last week the Federal Trade Commission made public a report giving the results of its six-year investigation into the operations of these companies. "Write-ups" in valuation totaling \$1,463,334,892 were pointed out as having a very direct relationship to electricity rates that have to be paid by the people. Under common practise, the utility companies are permitted to charge such rates as will yield a certain percentage of profit based upon the value of their property. To increase this margin, the commission said, valuations have been written up to excessive levels. "The 91 operating utility companies investigated by the commission," the report said, "had at the final dates of examination assets with a ledger value amounting to \$3,987,845,063, of which \$3,306,893,610 consisted of fixed assets. It was found that the fixed assets of those companies were written up in value \$608,918,570, or 22.6 per cent. Additional write-ups amounting to \$230,476,773 were found in other operating companies in connection with the examination of their holding companies."

The commission's examiners reported also that they had found a number of instances of reorganizations in which one of the principal purposes was "to avoid the payment of federal income tax." "United Gas Improvement Company," the report said, "was able to avoid the payment of federal income tax on a profit of \$9,307,540 in a single transaction. . . . In another transaction, Halsey, Stuart & Co. received reimbursements in cash for an investment in the Insull Utility Investments, Inc., common stock which they contributed to a new investment company and received profits in the form of 1,000,000 shares of common stock in the new company on which they were subject to no federal taxation." The information gathered by the commission has been submitted to Congress as additional support to the commission's recommendations for stringent regulation of public utility holding companies.

Pension Costs

FOR less than a million persons who would be eligible for old-age pensions, according to an estimate sent to the Capitol on Saturday of last week by the Administration, the yearly pension cost would be \$111,000,000. This figure contrasts favorably with the \$450,000,000 estimated by some congressmen as the total that would be required by the proposed plan. The table from which the Administration's estimate was made, drawn up by the economic security committee, was based on the number of persons above 65 who are receiving relief in the states, plus those who are getting old-age pensions in states that have pension systems. When the Administration's estimate was made, the Senate finance committee was receiving testimony from spokesmen for the Illinois Manufacturers' Association and others opposing the economic security plan. The House ways and means committee, after weeks of hearings, was settling down to consideration of the measure in executive session preparatory to a revamping for bringing it before the House. The committee's figures showed 736,342 persons above 65 on federal relief rolls, plus 179,557 who are receiving old-age pensions from the 21 states in which the laws are in effect. Laws have been passed in seven other states but are not yet in effect.

British Pacifism at Work

THE NO MORE WAR MOVEMENT AND ITS PLAN OF WAR RESISTANCE

Frank Dawtry

IN Britain, as, no doubt, in America and throughout the world, there is a vast desire for peace; but the intensity of that desire and the interpretation of that blessed word "peace" vary so greatly that the "peace" seekers are to be found in all political parties and all churches. The extreme right wing has its believers in domination as a means to keep peace, the big navy or big air force advocates who "do not desire war" and do believe they are the appointed preservers of peace. But their "peace" can only remain so long as "national honor" is not in danger, or their flag "insulted"; or, in other words, their own interests affected. From them we can pass through the peace-makers who would reserve a good defense and fight only if attacked (which might soon be widened into "if going to be attacked"), to the fighters only against an aggressor state, the servants of a collective peace system who would fight in a collective war against a collective enemy. So on might we go until we find ourselves on the so-called Left with those who would actively oppose and if possible sabotage any war with which they did not agree, but would readily fight against capitalist or imperialist war-makers, and who talk easily of a real class war which would turn a war situation into an armed revolution.

The No More War Movement, however, has a clear-cut policy which puts all these others on the Right compared with its really revolutionary character. It is a policy free from reservations which enable the opportunists to provide the conditions under which fighting can be justified. Its members will simply refuse to be led into acceptance of any distinctions of color, country, or class between members of the human race, and so they will not fight for any group against another group.

THE thirteenth annual conference of British No More War Movement, one of the largest sections of the War Resisters' International, was held recently at Leeds, and its members have reaffirmed their renunciation of all war and all use of violence. But they are not mere pious aspirants to the "new world order" they pledge themselves to build. They realize that what stands in the way of that new world order must be eliminated; not by force, which cannot achieve permanence, but by a refusal of cooperation with, or tolerance of, systems of injustice and greed, when and

wherever such an attitude becomes possible. The chairman, Wilfred Wellock, Labor parliamentary candidate for Stourbridge division of England, was supported by the whole conference (representing groups from all parts of the country) when he emphasized the inability of governments and people to end war today while the world is ruled by and for groups with strongly vested interests able to render powerless leagues, democracies, political groups, or churches. Said he:

From its roots, which are greed and the scarcely checked right of human exploitation, to its culmination in a class-ridden society and an imperialistically organized world, a revoltingly rich class on the one side and an equally revolting mass of degradation on the other side, with fear and growing antagonism convulsing the whole, our civilization hangs like a gas-filled globe which at any moment may burst into fragments. So long as society is organized on a basis which inevitably produces the conditions of war, it is futile to pass resolutions demanding peace and disarmament.

He called for a supreme effort to influence the workers' movement to make a full call for disarmament by example (unilaterally), so that a Labor Government, for which he still hoped, might introduce such a policy, which could turn the tables on the competing capitalist groups, render them powerless in turn, and end exploitation and injustice throughout the British Empire. Such a lead would have world-wide ramifications and effects.

A SPECIAL conference of industrial workers in the Leeds district made a further demand for Labor action, and all together, despite official backwardness, the movement showed that it had not yet lost hope that the rank-and-file members of this workers' party, among whom there is a very real demand for disarmament, may still focus their attention on the subject and carry it to acceptance by the party.

The realization that more than a simple refusal of war service is demanded from a pacifist movement which hopes to be effective, was shown in the unanimous resolution condemning the new incitement to disaffection bill, and a further resolution calling for an end to the British Government's continued repressive policy in India. Both of these demand that every member shall work for the attainment of the end viewed by the conference. A demand was also made for a genuine armaments trade inquiry

on the lines of that opened in Washington in September.

THE conference was not merely another conference, however, but acquired new significance in the British peace struggle, largely from its keen discussion following the presentation by Reginald Reynolds, the secretary, of a complete plan of war resistance which had been prepared and submitted to the War Resisters' International by Bartholomew de Ligt. The plan does not tell people what they must do, but rather what they can do to help to prevent war, and outlines a duty for every one in every sphere of life. The No More War Movement is going to give a great deal of time during the next twelve months to the further working out of this plan.

The movement is working on lines of permeation and trying to influence many spheres of national life; and in addition to the special industrial conference already mentioned, an influential conference of ministers and religious leaders passed the following resolution:

This meeting, believing that the supreme responsibility of the Christian church is the establishment on earth of the kingdom of Christ, with which war and all preparations for war are incompatible, pledges itself to resist war no matter how it may arise, and urges members of Christian churches, both individually and collectively, to renounce all ways of violence and so bear faithful witness to the Prince of Peace; and further presses that the Christian church should now definitely align itself with the war resisters of the world as a visible sign of its final rejection of the war method as the one decisive way of solving present problems.

A conference of teachers and educational workers discussed ways of developing pacifist and internationalist ideas in children at school in place of the conventional, authority-supporting, Jingo-patriotic nonsense which passes for education today. There was also a youth session at which young members of the movement planned extended activity among young people with the cooperation of the Woodcraft Folk, religious youth groups, and so on; and the movement's constitution was altered to allow for the admission, as associates, of members under military age.

There were no disputes: the conference showed a quiet and encouraging confidence in the ultimate achievement of the high task of the movement, and an infinite trust between members as between members and leaders. While parties are torn by factions, and chaos reigns in the world, those who see the new world and have in their hearts the plans for it and the knowledge of the way to attain it are going ahead, riding the storm, and hoping, before it breaks and swamps civilization, to move forward effectively.

(NNS)

EDITORIAL MISCELLANY

The Soul's Bulwark

DR. LYNN HAROLD HOUGH is the outstanding example in American Methodism of culture and erudition directed to the high ends of religion and moral idealism. His latest volume, "The Church and Civilization,"* is the thirtieth of his published works, a notable series which amply demonstrates the fact of his unique leadership. This latest contribution is a collection of fifteen of Dean Hough's more recent sermons, addresses, and interpretations of current themes. What may at first seem to be a lack of unity in these discussions is denied by the author's passion for the sufficiency of the Christian church in the present hour, a kindling enthusiasm which haunts the entire book.

The title of this volume is also the theme of the first sermon, an address which Dr. Hough delivered "in the Cathedral of St. Pierre in Geneva on the 9th of September, 1934, in connection with the meeting of the fifteenth assembly of the League of Nations." The final sermon in this group, and one which concludes it with a trumpet-note of confidence, is entitled "The Glory of the Christian Religion," and was preached in the City Temple in London. In between these two deliverances are a dozen others set in all those chords of beauty and challenge which only Dr. Hough knows how to strike.

One of these, "The Making of the Mind of the Prophet," is an address delivered in Jackson, Miss., before the General Conference of the Methodist Episcopal Church, South, in 1934. Herein a great teacher discusses the present age as related to the preacher's mind, together with those fields of knowledge wherein the minister must come to feel at home. From the standpoint of artistry in the shaping of a sermon, none of these discourses stands higher than "The Clan of Gallant Gentlemen," a message given in Wellington Church, Glasgow, in 1932. A keen and definite analysis of the function of religious periodicals is contained in the address, "The Strategy of Religious Journalism," presented at the annual meeting of the Boston Wesleyan Association in 1933.

Well-buttressed optimism finds expression in "The Rising Tides of Religion,"

111 Years Ago

in

ZION'S HERALD

(Feb. 11, 1824)

QUARTERLY MEETING IN PLAINFIELD, N. H.

(Extract from a Letter.)

"I WILL now give you an account of a Quarterly Meeting held in this place yesterday, (Jan. 11,) and the day before. The meeting on Saturday was held at our school-house, and the prayer-meeting at the same place. The love-feast was attended at A. Kingsbury's hall, near the meeting-house. People were freely admitted, and it was truly a solemn time. There was scarcely a dry eye in the whole assembly. It seemed like the house of God and the very gate of Heaven. A venerable gentleman, upwards of 70 years old, who had long been a member of a church, arose and said he never attended a meeting of the kind before and was happily disappointed. He wept like a child, and united with us in receiving the sacrament of the Lord's Supper. An invitation was given to all who felt the special need of prayer, to come forward, that we might covenant to pray for them. Ten or twelve came, with streaming eyes. My soul was melted within me and I praised the Lord with my whole heart. The congregation was unusually solemn during the day; and after communion service, the request was again made, that if any wished to be prayed for, they would make it manifest, by rising. Mr. N—— and Mr. E—— arose immediately, and were soon followed by the whole congregation! What a spectacle!—a whole assembly professedly declaring that they felt the need of prayer. Thinkest thou not that we have reason to anticipate a glorious revival? All that seems to be wanting is a preacher, to labor diligently and from house to house. O that the Lord would send by whom he would."

a sermon delivered both at Madison, N. J., and at Evanston, Ill., before the College of Preachers in 1933. Unique in their approach to a familiar topic are two interpretations of the missionary theme, "Hearing the Call of the World" and "Preparing a Missionary Sermon Today." And that a scholar can sympathize with the most commonplace moods of the soul is made very evident in the appealing sermon, "The Homeless Universe."

Those who have found delight in tracing the mental and spiritual adventures of Dr. Hough in recent years are constantly amazed at the variety and extent

of these explorations. In the last decade his studies have had to do largely with Critical Humanism, an interest which served as the basis of the essays contained in "Vital Control," a volume published early in 1934. "The Church and Civilization" carries forward the spirit and philosophy of its immediate predecessor.

But it does more. It visions a splendid future in days which are themselves touched with dreariness. What more buoyant words can be found than these with which Dean Hough concludes a majestic homily: "The era of doubt is to be succeeded by an era of critical and well-buttressed faith. And this faith is to glow with all the warmth of living religion. Something of this sort has been happening all about the world. Its full power is within our reach if we accept its sanctions and rise to the height of its spiritual summons and live in the light of its behests"?

PERSONALS

—Edward F. Miner, prominent Methodist layman of Worcester, was tendered a recognition dinner by the board of directors of the Worcester Young Men's Christian Association at the Worcester Club on Tuesday evening, Jan. 29. Several speakers paid unstinted tribute to Mr. Miner's long and highly valuable service to the "Y" as member of the board of directors and chairman of the Educational Committee. One of his achievements especially noted was the raising of funds for a new building during the World War. Mr. Miner was presented a bound sheaf of letters, one from each member of the board of directors, the president of Northeastern University (with which the educational work of the Worcester Young Men's Christian Association was affiliated under Mr. Miner's leadership), the present educational secretary and the general secretary of the Worcester Young Men's Christian Association.

—The death of Mrs. Clara Amelia Thayer, wife of Rev. Edward O. Thayer, a retired member of the Vermont Conference, occurred Friday, Jan. 25, at her home, 4548 Bermuda Avenue,

*THE CHURCH AND CIVILIZATION. By Lynn Harold Hough, Dean of Drew Theological Seminary. Round Table Press, Inc.: New York City. Price, \$2.

Ocean Beach, Cal. She was eighty-four years old. During their active years Mr. and Mrs. Thayer served pastorates in both Maine and Vermont, and for six years Mr. Thayer was presiding elder of the Portland District.

—Mrs. Lillian Hemenway, devoted member of the Charlton City Methodist Episcopal Church, is on her sixteenth year of perfect, unbroken, and regular attendance at the sessions of the Sunday school of that church. Her church attendance at both morning and evening services during these years has been in keeping with her record in the Sunday school.

—Dr. Augustus O. Thomas, secretary-general of the World Federation of Education Associations, collapsed on the street in Washington, D. C., on Wednesday, Jan. 30, and died on the way to a hospital. He would have been seventy-two years old on Feb. 21. From 1917 to 1929 he was state superintendent of public schools of Maine.

—Rev. Everett E. Jackman, pastor of Starrett Memorial Methodist Episcopal Church, Athol, has been elected chairman of the Athol school committee, of which he has been a member for the past year. Mrs. Jackman is rapidly recovering from an appendicitis operation performed recently at the Deaconess Hospital in Boston.

—Mrs. Harriet E. Van Benschoten, widow of William H. Van Benschoten, New York lawyer and prominent Methodist layman, died on Tuesday of last week at her home in New York, after a long illness. A daughter and a son survive.

—Miss Josephine F. Hamilton, daughter of Mr. and Mrs. Ralph Q. Hamilton, members of the First Methodist Episcopal Church of Greenfield, and granddaughter of the late Rev. Joseph Hamilton of the Vermont Conference, has been named the representative of the Oberlin College class of 1935 to Oberlin-in-Shansi, the college's educational venture in Taiku, Shansi Province, China. After graduating from the Oberlin Conservatory of Music in June, Miss Hamilton will sail for China next July, for a two-year teaching term. She will instruct in English and in music.

—Rev. Albert E. Luce, a retired member of the Maine Conference, residing in Bucksport, is a patient at the Deaconess Hospital in Boston.

—Miss Ruth F. Woodsmall has been elected general secretary of the World's Council of the Young Women's Christian Association. She will assume her new duties on Sept. 1, in Geneva, Switzerland,

Anybody Say Anything?

—Modern art is just an effort to tell the simple truth with materials, in contrast with the old-fashioned idea of using materials to conceal the truth.—*Harvey Wiley Corbett.*

—The belief that war is inevitable is the best way to make it so.—*Quincy Wright.*

—When I have had to discipline men it has been a sad duty.—*Amos Alonzo Stagg.*

—It will take more science, rightly applied, to get the world out of the mess it is in.—*Julian Huxley.*

—We must recover our respect for man, a respect which has been deliberately undermined by feeding his doubts and starving his faith.—*A. Edwin Keigwin.*

—In every other field where a man goes to an institution to satisfy his wants he is the recipient, but when he takes religion seriously he is under the obligation of giving—sacrifice.—*Samuel H. Goldenson.*

headquarters of the international organization. Miss Woodsmall has been associated with the National Board of the Y. W. C. A. in New York for many years, particularly with its foreign program. She was the only person to serve on both the fact-finding and the appraisal commission of the Laymen's Foreign Missions Inquiry.

—President Earl A. Roadman of Dakota Wesleyan University paid a visit to Boston last week, during which he called at the office of the *HERALD*.

—Mrs. C. Stanley Thoburn and her two small children, Marguerite and Theodore, arrived in Boston on Monday of last week from India, where Mr. and Mrs. Thoburn have served seven years as missionaries under the Methodist Board of Foreign Missions. Mr. Thoburn, who remained in Palestine for study, expects to reach America in the summer.

—Mrs. Myrtle Andrews, wife of Rev. Zebedee Andrews of Searsport, Me., and Mrs. Edna Davis, wife of Rev. A. G. Davis of Waldoboro, Me., were called to Canada by the serious illness of their mother, who was not expected to live.

—Admiral Cary T. Grayson, who was personal physician of President Woodrow Wilson, has been appointed by President Franklin D. Roosevelt to succeed the late John Barton Payne as chairman of the American Red Cross.

—Mrs. Lucy Jones, who died at the Cape Cod Hospital on Tuesday of last week at the age of ninety-eight, was the oldest member of the Marstons Mills Methodist Episcopal Church and remained active up to the time of her last illness. At a special Mothers' Day ser-

vice in the Osterville Church last year she gave an impersonation of "Whistler's Mother," and won recognition for her resemblance to the character in the famous painting.

—Rev. William T. Bennett of Ogunquit, Me., while engaged in pastoral visitation on Monday of last week was the victim of an automobile accident when a truck, skidding on the icy road, collided with him, inflicting injuries to his head and back. He was immediately taken to the York Hospital for treatment, but has now returned home, where he continues under the doctor's care.

—Members of the class of 1911 at Boston University School of Theology will learn with sorrow of the death of their classmate, Rev. William Evan Thomas, Presbyterian pastor at Endeavor, Pa., who was fatally stricken with blood poisoning. During his student days in Boston, Mr. Thomas was the reader with the MacWatters Quartet. After completing his theological course he went to Mexico as a missionary and served as pastor of the Union Evangelical Church in Mexico City. Interment took place in Brockton.

—Dean Henry H. Meyer of Boston University School of Religious Education and Social Service left Boston on Friday of last week for Chicago to deliver an address before the annual conference of the International Council of Religious Education on "The Status of Religious Education in Germany," embodying the results of his survey made during his travels in that country last summer. Before returning to Boston he will also speak at several colleges, including DePauw, Ohio Wesleyan, Denison, and his alma mater, Baldwin-Wallace.

—Among the callers at the Wesleyan Building on Monday of last week was Rev. J. A. Nyden, superintendent of the Bethel Swedish Methodist Episcopal Home for the Aged, Ossining, N. Y. Mr. Nyden is a former pastor of the Swedish Church in Malden and a former superintendent of the Boston District of the Eastern Swedish Conference.

—Two students at Boston University School of Theology, Clarence E. Achberger of the North-East Ohio Conference and Sidney L. McCaig of the Nebraska Conference, were ordained as deacons by Bishop Charles Wesley Burns on Thursday morning of last week at a service during chapel hour at the school.

—Mrs. E. E. Bovee, youngest sister of Mrs. J. M. Shepler, died at her home in Morningside, Sioux City, Ia., Sunday, Feb. 3. Though primarily a homemaker, Mrs. Bovee had marked literary ability.

(Continued on page 168)

Only Woman's College in South China



WOMAN'S COLLEGE OF SOUTH CHINA: HWA NAN

In Architectural Design, a Happy Combination of the East and West, and Therefore Called by the Chinese "The Christian Temple of Heaven"

HWA NAN COLLEGE, Foochow, China, graduated its first college class, numbering three women, in 1921. On Sept. 28, 1922, a provisional charter was granted to the institution by the Board of Regents of the University of the State of New York. In 1932 a class of thirty-two young women was graduated. In June, 1933, Hwa Nan College was registered with the Ministry of Education in China. On Sept. 21, 1934, the Board of Regents of the University of the State of New York granted an absolute charter to Hwa Nan College, with power in its own right to confer B. A. and B. S. degrees.

The institution has gone forward under the leadership of three presidents, two of them Americans, the third, who was elected in 1928, a Chinese national, Miss Lucy Wang.

This great woman's college enjoys the endorsement of leading educators in China as well as in America. Dr. Sao-Ke Alfred Sze, the Chinese minister to the United States, recently wrote Miss Wang:

"I have learned with deep interest of the work you have done in your college and your plans for its future expansion. Within a comparatively short period of

time you have made your college known throughout South China as an established institution of learning for women. We need increased educational facilities for women in China and I agree with you that we must give the same facilities for

education to women as we do to men."

Mr. C. W. Cheng, commissioner of education for Fukien Province, in which Hwa Nan is located, writes as follows:

"During my administration it has been my privilege to come in close relationship with Hwa Nan College. I wish to express my appreciation of the contribution which Hwa Nan College is making to higher education in South China. As the only woman's college in this part of the country, it holds a unique place in the training of women leaders of high character and scholarship. Many Hwa Nan graduates are holding positions of responsibility as principals and deans of secondary schools. Others, who have become home-makers, are establishing homes of high ideals, which are the foundation of a country."

Many of the alumnae of Hwa Nan College have entered the graduate schools of some of the great American universities, including Boston, Chicago, Michigan, and Syracuse. Says Dean G. Carl Huber of the Graduate School of the University of Michigan:

"I can approve, without hesitation, of the qualifications of these alumnae of Hwa Nan College. They have held their own with rec-



A HWA NAN ALUMNA AND HER FAMILY

ords and in accomplishments with other students of the Graduate School."

One of the greatest tests of an educational institution is the quality of its graduates. On this point it would be difficult to find another educational institution either in China or in America that can match the record of Hwa Nan College for actual service through its alumnæ. Of its graduates, 51 per cent. are deans, supervisors, and teachers in educational institutions, 13 per cent. are principals of schools, 15 per cent. are married, 8.1 per cent. are engaged in graduate study, 3 per cent. are doctors of medicine, 8.7 per cent. are not yet located, and 1.2 per cent. are deceased.

Hwa Nan College was founded by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. With reference to Hwa Nan, the late Mrs. William Fraser McDowell, a former president of the society, said:

"If there is anything more important to the establishment of the kingdom of our Lord Jesus Christ here upon earth at the present time than the Christian education of Chinese women, I do not know what it is."

The present president of the society, Mrs. Thomas Nicholson, says:

"The board of trustees rejoices in the development of Hwa Nan College and in the record of its alumnæ. It has justified the high hopes entertained for it, and the investment of personality and treasure made in its behalf."

Who Are the Enemies?

Harold D. Carew

AN unimportant individual connected with the Daughters of the American Revolution recently gained considerable personal publicity when she compiled a list of "radical persons" whose activities were supposed to be inimical to the welfare and safety of America. A copy of her book was placed in the files of the New York police department, and an inquisitive reporter, poking his pencil into other people's affairs, discovered that among the 1300 "radicals" listed were the names of most of the leading thinkers in the United States. Finding the name of Mrs. Franklin D. Roosevelt in such "dangerous" company, the reporter considered the disclosure "spot" news, and his story became front-page "copy."

Joseph Edgar Chamberlin, conductor of "The Listener" column in the *Boston*



HWA NAN'S THREE PRESIDENTS

Left to right—Dr. Ida Belle Lewis, 1926-'27; Miss Lydia Trimble, First President; Miss Lucy Wang, 1928—

Evening Transcript, commented that he "is not so much interested in the fact that the name of the wife of the President of the United States appears in the New York police list of 'radical persons,' as in the fact that the New York police have such a list of radical persons."

This veteran columnist, who has been writing for Boston's most conservative newspaper for more years than the oldest inhabitant can remember, continued with these observations:

It would be interesting to know whether the state of New York or any other American state has a law that enables the police to list citizens as to their radical or conservative opinions. It seems that in New York they have a "red book" which enables the police to see at a glance what persons are suspected even of sympathy with radical movements; and Mrs. Roosevelt is one of those who are subject to such a suspicion. . . .

It might well be wondered what particular functionary at police headquarters or at the City Hall is deemed capable of judging what persons have dangerously radical sympathies and what persons are dependable, true-blue conservatives. What is it that puts you on the "red" list? An inadvertent letter to the papers criticizing some aspect of the police or other city administration may no doubt be responsible for a black mark opposite one's name. . . .

If the New York police list Mrs. Roosevelt as a "red," one wonders what they do with her husband. Her radicalism is commonly supposed to be merely a reflection of her husband's principles.

MR. CHAMBERLIN thinks that "matters must have gone terribly wrong when the families of Presidents and Governors are liable to suspicion and have to be listed in the books of the police as dangerously radical."

It would, indeed, be interesting to know the functionary who sets the standard by which "reds" are branded. It

has reached a point now where no person with liberal ideas can escape being dubbed "radical" and "Bolshevik" by the pious patrioteers. Every man and woman who visions a kingdom of heaven on earth has thus been tagged by reactionary minds that take refuge in imbecilities.

On this much discussed "radical" list we find the names of such religious teachers and social prophets as Rev. Father John A. Ryan of the National Catholic Welfare Council, Bishop Francis J. McConnell of the Methodist Episcopal Church, Rabbi Stephen S. Wise, and Rev. Harry Emerson Fosdick—four leaders whose voices

are a mighty force pleading for social and economic justice. Can any intelligent American doubt the Americanism of these eminent preachers of tolerance, goodwill, and brotherhood?

And who would be so foolhardy—except nitwits and publicity-seekers—as to believe that Jane Addams, Frances Perkins, Carrie Chapman Catt, Judge Ben B. Lindsey (now of the Los Angeles Superior Court), President Mary E. Woolley of Mount Holyoke College, Governor Gifford Pinchot, and Senators George W. Norris and William E. Borah are "dangerous radicals" seeking to overthrow the Constitution.

A CHECK of the "red" list reveals that most of its best-known names are listed in "Who's Who in America," which describes these "dangerous radicals" as "notable men and women of the United States."

It is a significant fact that among the 1300 persons listed there is not a single Wall Street banker who sold worthless South American bonds, not a single Big Business racketeer whose operations caused the loss of hundreds of millions of dollars to honest American investors, not a single politician who has been the tool of Special Privilege and Legalized Corruption.

Who are the real enemies of the Constitution? Surely not men and women who would enthrone decency and common honesty in high places, and who plead for social and economic justice.

The real enemies are crooks of high finance, wreckers of banks, railroads, and utility pyramids, and powerful money-lords who evade paying income taxes to the government to which they look for protection.

YET ANOTHER DAY

JOHN HENRY JOWETT

Wednesday, February 20

Tampering with the Label

1 JOHN 3:4-10

SIN is transgression. It is the deliberate climbing of the fence. Sin is not ignorance, it is intention. We sin when we are wide-awake! There are teachers abroad who would soften words like these. Let us be on our guard against the men whose pockets are filled with deceptive labels. Let us vigilantly resist all teachings which would chloroform the conscience. Let us call sin by its right name, and let us tolerate no moral conjuring either with ourselves or with others. The first essential in all moral reformation is to call sin "sin." "If we confess our sin, he is faithful and just to forgive us our sin."

O God, help me to follow hard after Thee. May I not choose the ways of ease! Help me to take the steep road when that is the way of life.

Thursday, February 21

Grace Reigns!

ROMANS 5:12-21

WHEN old Mr. Honest came to the river, and he entered the cold waters of death, the last words he was heard to utter by those who stood on the shore were these: "Grace reigns!" All through his pilgrimage old Mr. Honest had been in Emmanuel's land where grace reigned night and day. In every yard of a faithful pilgrimage we shall find the decrees of sovereign love. We are never in alien country. "Grace reigns" in every moment of "the day of life," and in the last sharp passage through the transient night of death.

Gracious Lord, may my heart be fixed on Thee! Save me from wandering affections, and from all distractions which would impair the beauty and integrity of my discipleship.

Friday, February 22

The Three Gardens

REVELATION 22:1-14

THE Bible opens with a garden. It closes with a garden. The first is the Paradise that was lost. The last is Paradise regained. And between the two there is a third garden, the garden of Gethsemane. And it is through the

unspeakable bitterness and desolation of Gethsemane that we find again the glorious garden through which flows "the river of water of life." We are always in dire peril of regarding our redemption lightly. Privileges easily come to be esteemed as rights. And even grace itself can lose the strength of heavenly favor and can be received and used as our due. "Gethsemane can I forget?" Yes, I can; and in the forgetfulness I lose the sacred awe of my redemption, and I miss the real glory of "Paradise regained."

My Father, purify my motives at the beginning of this day. If anything is unclean within me, take it away. Lift up mine eyes unto the hills, and may my life be a continual ascent.

Saturday, February 23

The Process and the End

JAMES 5:7-11

THE Lord's ends are attained through very mysterious means. Sometimes the means are in contrast to the ends. He works toward the harvest through winter's frost and snow. He leads us through discords into harmonies, through opposition into union, through adversities into peace. His means of grace are processes, sometimes gentle, sometimes severe; and our folly is to assume that we have reached His ends when we are only on the way to them. "The end of the Lord is very pitiful, and of tender mercy." "Be patient, therefore," until it shall be spoken of thee and me, "And God saw that it was good."

Help me, O Lord, to rest in Thee today. May I not grow impatient! May I be quiet and trustful, waiting Thy will, until the pillar of cloud move, and I am able to follow!

Sunday, February 24

Moving Towards Daybreak

LAMENTATIONS 3:1-9

A MAN may be in darkness, and yet in motion toward the light. The great thing to remember is that God's darknesses are not His goals; His tunnels are means to get somewhere else. There is no stagnancy for the God-directed soul. He is ever guiding us, sometimes with the delicacy of a glance, sometimes with the firmer ministry of a grip, and He moves with us always, even through

"the valley of the shadow of death." Therefore, be patient, my soul! The darkness is not thy bourn, the tunnel is not thy abiding home! He will bring thee out into a large place where thou shalt know "the liberty of the glory of the children of God."

I pray that I may this day live in the consciousness that I am a child of God. Help me to think so highly of my relationship that I shall do nothing mean or unworthy. Keep Thou my feet.

Monday, February 25

The Fresh Eye

LAMENTATIONS 3:22-33

WE have not to live on yesterday's manna; we can gather it fresh today. Compassion becomes stale when it becomes thoughtless. It is new thought that keeps our pity strong. If our perception of need can remain vivid, our sympathies will never fail. And our God's compassions are so new because He never becomes accustomed to our need. He always sees it with an eye that is never dulled by the commonplace; He never becomes blind with much seeing! And if my compassions are to be like a river that never knows drought, I must cultivate a freshness of sight. And therefore must I ask the Lord for the daily gift of discerning eyes. And with an always newly awakened interest may I reveal "the compassions of the Lord!"

Great God, may I not be afraid of what the day may bring! May I hide in Thee, and meet everything calmly and confidently, with perfect and joyful trust!

Tuesday, February 26

The Cellars of Affliction

PSALM 34:9-22

SURELY the best deliverance in all affliction is to be made so spiritually exhilarant that we can rise above it. I might be taken out of affliction, and emerge a poor slave and weakling. I might remain in affliction, and yet be king in the seeming servitude, "more than conqueror" in Christ Jesus. It is a great thing to be led through green pastures and by still waters; I think it is a greater thing to have a table prepared before me "in the presence of mine enemies." And this deliverance may always be ours in Christ Jesus. God will enable us to be masters of all our circumstances, and none shall have a deadly hold upon us.

Holy Father, endow me with true insight this day, that I may see Thee in the trivial round and commonplace, and find Thy will in all the circumstances of life.

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CREATIVE RELIGION

CONVERSATIONS ON SPIRITUAL REALITIES

ROY WALLACE THOMAS

Timeless Teaching

IMPORTANT in the annals of preaching and religious instruction is Albert Schweitzer's account of his preaching the gospel to the savages gathered temporarily in his hospital at Lambarene from all lands wide. He cannot begin the service with prayer "because the many new people who every Sunday are at the service for the first time would not know what it meant and would cause a disturbance. So they must be prepared for prayer by means of the address."

He "must take pains to be as simple as possible" and "assume nothing"; for his listeners "know nothing of Adam and Eve, of the ancient fathers, of the people of Israel, of Moses and the prophets, of the law, of the Pharisees, of the Messiah, of the apostles." "I must let the word of God," he continues, "speak to them almost without reference to time. Since I must avoid so much while I am speaking, I feel as if I were playing the piano without being allowed to touch the black keys."

"As text I choose a saying to which I add some Scripture story or one or two parables which explain it. At the end I repeat this saying several times, until I think that my hearers have got it by heart and will remember it. If anybody after a stay at the hospital takes away with him even but three or four such sayings, which give him something to think about, it is already a great thing for all his life."

Although Schweitzer finds it easy to "preach the law" to these "people who are lying, stealing, and immorality for granted," in addition he tries "to awake in their hearts the longing for peace with God. When I speak of the difference between the heart that knows no peace and the heart that is full of peace, the most savage of 'my savages' know what I mean. And when I describe Jesus as he who brings peace with God into the hearts of men and women, they understand him. Thus my sermon endeavors in a quite elementary way to be concerned with what the hearers have already themselves experienced, and with what they may experience if they have the will to let Jesus have power in their hearts." This is great insight and great teaching.

BECAUSE we vaunting Occidentals are not far removed from a savage ancestry, to most of us the elemental

makes a straight appeal. We are at base impressed by what is simple in humanity, for at heart we still are pretty much the primitive. Not all our boasting and pride can camouflage that fact.

When smoke and flame burst forth in a public building, how quickly does the crowd become a savage pack of animals, wild and blind in the mad effort to escape! Woe unto the hapless who at such a time stumble in the aisles! Let the temperature remain twenty degrees below zero for six months in London or New York, and the residents of those great cities would prove closest kin to the Eskimos! We all are very largely creatures of instinct and passion.

Mr. Redworth, in George Meredith's "Diana of the Crossways," becomes lost on a bitterly cold night. After miles of wandering, he stops at a cottage and secures the aid of an old man, Andrew Hedge, to help find the way. Redworth soon discovers his guide to be a hog-worshiper, and loquacious on his favorite subject. "Ah could eat hog," he confesses, "a solid hower!" Already tired in body, Redworth grows weary in spirit listening to discourse inspired by the "gastric springs of eloquence." But when the sharp night is far spent, and keen appetite begins to rage, everything vanishes from the thought of the high-minded Redworth but the memory of bacon, and with it the conviction that he, too, could go on eating for a solid hour!

It was not posing that caused Paul to confess, "I am foremost of sinners," or Bunyan to cry out at sight of a condemned criminal, "There, but for the grace of God, would go John Bunyan," or John Wesley to sing, "I the chief of sinners am." Nineteen centuries after the angels sang at Bethlehem, how do "Christian" nations act in matters of war?

In timeless teaching there are two great universals, namely, every man is a sinner, and there is salvation for all.

ALL men are of one blood. All creatures of culture, class, and caste are made of the same raw stuff in body and in mind. Black and white, yellow and brown, Hottentot and Oxford don, Hapsburg and bushman, archbishop and pigmy, are full brothers. Reality is the property of all men. The only real differences among men are in the extent of their explorations of reality.

When common truth is adequately expressed, the result is a classic. A

classic presents changeless truth in the changing forms of time. The medium of timeless teaching is universal fact. A classic does more than speak a local tongue. It also speaks the common language of humanity, which is the language of reality. Translate a classic into any other tongue, and it will be understood because of its content of reality.

To be understood by all men one must use the language that is back of all the tongues and dialects. And to do this one has only to let what is real in him shape his speech. He then becomes a timeless teacher, speaking the language of spirit, which is the language of art, of music, and of poetry. The language of reality even the peasant may learn, and in his singing heart become a poet.

"THE themes of the world's great novels," wrote William Lyon Phelps some years ago, "are what Richardson called 'love and nonsense, men and women.'" Instinct, passion, appetite, fondness for rhythm, ambition, love, zest for power—are not these the common stuff that may be shaped into the beauty that is eternal? And are not color, line, and form merely part of the drapery of Life?

I called out to a woman strolling in her lovely garden one day, "Ah, a spot to inspire the soul with poetry!" "I prefer carrots," she returned curtly, and so, duly rebuffed, I walked on, leaving her with her vitamins. She had made her choice, and it was her right; it also was her limitation and loss. Certainly she had forgotten Him who sang, "I have meat to eat that ye know not of!" This meat He offers to us, and can any other food nourish the deepest self?

Water of life the Master spoke of too in purest diction to the pretty creature of passion, but with thoughtful eyes, standing beside Him at Jacob's well—water that will quench when the cup, brimming from the spring, leaves the spirit parched and famished. When appetite fails, as it will, and the embers of passion die down never to glow again, what of the spirit that yet abides? "Sir, give me this water, that I thirst not!" And so say we all; for this is water from the Source, and it can renew. Drinking it, Peter becomes stable as rock, sorely distraught Saul of Tarsus finds inner harmony and a creative mission, St. Francis discovers unimaginable wealth, and John Wesley inaugurates a bloodless revolution.

Many Faiths---One Faith

VII—CHRISTIANITY'S DEBT TO THE PRESBYTERIAN CHURCH

Howard A. Pease

PRESBYTERIANS derive their name from their form of government. The New Testament for elder is *presbyteros*, and elders had a conspicuous part in the New Testament church. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." So it is written of the missionary work of Paul and Barnabas; and Paul's charge to the Ephesian elders was "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers." (Acts 14:23; 20:28.)

Kerr's "History of Presbyterianism" defines the Presbyterian principle of government as follows: "Presbyterianism is that system in which the church is regarded as a spiritual commonwealth, whose only head is Christ; and which he governs through representative elders, called by his Spirit and elected by his people, and all of equal authority, which is exercised by them only when organized into an assembly or court."

Two classes of elders are recognized: "ruling elders, who only rule, and teaching elders, who both rule and teach." "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." (1 Tim. 5:17.)

AUTHORITY in the local church is exercised by the session, consisting of the pastor and ruling elders. Next above the session is the presbytery, composed of the teaching elders in a larger area with one ruling elder from each church, and above that the synod, and over all the General Assembly, consisting of teaching elders and ruling elders in equal proportions. Each of these courts has its authority and duties carefully defined by the law of the church, each with power to review the proceedings and findings of the next lower, with final adjudication in the General Assembly.

Presbyterianism has been aptly described as "Christian republicanism," church government through representatives elected by the people, organized in these various ecclesiastical bodies. Whoever would understand current happenings in this great communion should keep in mind its system of government. But he must remember, too, that any living church is more than its forms of organization. Organization is important, and necessary for its highest efficiency; but

the church, any church, stands also for beliefs, for public worship, and for integrity of life, and in all these Presbyterians have an enviable record.

THE Presbyterian Church through all its history and in all its branches has been deeply concerned with sound doctrine. Of the "great triumvirate" of the Reformation, Martin Luther, John Calvin, and John Knox, two were Presbyterians, and the greatest of these was Calvin. He was a Frenchman with a legal training; he had unusual powers of logical analysis, of constructive reasoning, and of orderly presentation of his subject. His "Institutes of the Christian Religion," published in 1536, when he was twenty-seven years of age, has profoundly influenced Christian thought from that day to this.

Not all Calvinists are Presbyterians. Calvinism has been the prevailing doctrine of the Reformed Church, of the Baptist churches, and of the older Congregational churches. But while not all Calvinists have been Presbyterians, practically all Presbyterians have been disciples of the great theologian of Geneva.

Calvin was a thinker, and Presbyterians, as a Christian fellowship, have been thinkers. They have held that a man ought to know his own mind in matters of religion, that he should be able and willing to express it with accuracy and definiteness, that his confession of faith ought to mean what it says. In no Christian denomination have the members been more ready to give to every man that asketh a reason for the hope that is in them than these men who have been brought up on the Westminster Confession of Faith and the Larger and the Shorter Catechism, products of the famous Westminster Assembly of 1643-1649. No Presbyterian in good standing ever fell into the error of saying, "It does not matter what you believe, if you are only sincere in believing it." They have known that it does matter, and have said so; and when men high in their councils have admitted that they no longer held the faith which once they confessed, the Presbyterian Church has never hesitated in declaring that their place is no longer in the Presbyterian body. A list of famous heresy trials, containing such names as Professor David Swing, Dr. Charles A. Briggs, and Dr. Henry Preserved Smith, testifies to their strenuous endeavor to preserve the faith, which, as they hold, was once for all delivered

unto the saints. All honor to them for unflinching devotion to what they believe to be the truth! The Presbyterian Church has its duly adopted and recognized statements of faith. Conviction of heresy does not shut a man out of the kingdom of heaven. It only declares that he is no longer a Presbyterian; and why a man who no longer accepts the teaching of a religious fellowship should wish to retain his membership in that fellowship, is beyond the comprehension of the writer of this article.

IN insisting that men shall be honest in their utterances and true to their convictions, Presbyterians are asking only what they have always demanded of themselves. It helps us to think more highly of humanity to recall that when the British Act of Uniformity was enacted, providing that "after Aug. 24, 1662, no one should be a minister of the Church of England, or should administer the sacrament, who had not by that time, whatever his previous ordination or calling, received due Episcopal ordination," more than two thousand ministers with Presbyterian principles, who could not submit, went forth from their churches and homes, not knowing whither they went, choosing to obey God, as they understood His will, rather than men. In the presence of such men let us stand with bowed heads and reverent hearts.

AND we of the other churches need to know better than we do the story of Presbyterian devotion to liberty. It was a convention composed largely of Scotch-Irish Presbyterians which met at Abingdon, Virginia, in 1775, and declared, "We are deliberately and resolutely determined never to surrender any of our inestimable privileges to any power on earth but at the expense of our lives." Every American should know that fourteen months before the Declaration of Independence on July 4, 1776, the inhabitants of Mecklenburg County, North Carolina, had adopted the "Mecklenburg Declaration" of May 20, 1775, which said: "We do hereby dissolve the political bands which have connected us with the mother country, and hereby absolve ourselves from all allegiance to the British crown. . . . We hereby declare ourselves a free and independent people; are, and of right ought to be, a sovereign and self-governing association, under control of no power other than that of our God and the general government of Congress; to the maintenance of which we solemnly pledge to each other our mutual cooperation and our lives, our fortunes, and our most sacred honor."

It has been said that, of the twenty-seven men who composed this convention, "all were connected in some way

with the Presbyterian Church. One was a minister, and one third of the number were ruling elders, including the chairman and one of the secretaries." A copy of this declaration was sent to Congress; it was published in the North Carolina papers, and that Thomas Jefferson had read it can hardly be questioned by one who compares the two documents.

"Calvin," said Professor George P. Fisher, "vindicated the right of the church to perform its functions without the interference of the state. The church thus became the nursery of liberty. Wherever Calvinism spread, in England, Ireland, Scotland, or France, men learned to defend their rights against civil rulers."

MUCH has been written in criticism and derision of Calvin's doctrine of election. It will correct superficial and erroneous views to recall the words of Professor Briggs, that as the Calvinistic system teaches it, "the elect are not chosen by the arbitrary or capricious will of God, but by the gracious, the merciful will of God. The sovereignty does not limit the grace of God, but the grace of God is ever supreme and determines the sovereignty. . . . God is a sovereign, but He is a divine Sovereign, and His sovereignty is not an absolutism, but a dominion of grace. To limit His grace by sovereignty is an error. God's election is an election of grace in its origination in the gracious will of God and in all its processes."

Foreign as much of it seems to the thought of our time, two things have to be said of Calvinism: it taught that "the holy and righteous God has the right to be sovereign, and it had something approaching an adequate conception of the exceeding sinfulness of sin; and out of these two basic truths it sought to work out a way of salvation, and it found that salvation in the grace of God. For many of us Calvin's arguments are no longer valid, but much that he taught must find place in any system that is to meet the needs of men conscious of their sinfulness. In the conviction that God was working with them to will and to do of His good pleasure, men who were without hope rose to newness of life.

"Calvinism," said John Morley, "has inspired incomparable energy, concentration, resolution. It has exalted its votaries to a pitch of moral strength that has never been surpassed. They have exhibited an active courage, a resolute endurance, a cheerful self-restraint, and an exulting self-sacrifice which men count among the highest glories of the human conscience."

And a greater than John Morley has said,

"Ye shall know them by their fruits."

Religion's Message to a Harassed World

THREE OUTSTANDING CLERGYMEN OF PROTESTANTISM, ROMAN CATHOLICISM, AND JUDAISM, RESPECTIVELY, IN A SERIES OF THREE ARTICLES DISCUSS THE RELIGIOUS ATTITUDE TOWARD CURRENT SOCIAL AND ECONOMIC PROBLEMS

III—Rabbi Edward L. Israel, Chairman of the Social Justice Commission of the Central Conference of American Rabbis from 1927 to 1933

THE rabbinical interpretation of the ethical mandates regarding contemporary economic life draws its inspiration directly from the social teachings of the Bible and later Jewish religious literature. In the laws of Moses, we find religion specifically identified with the practise of a code of life which makes human rights paramount to any rights of property. The great Hebrew prophets concerned themselves not only with uttering generalizations concerning social justice, but they made these declarations specific in terms of evils of land monopoly, food adulteration, and unethical business practises which existed in their days. It is in the spirit of a continuation of this heritage of Judaism that we today feel the necessity of applying our God idea to concrete problems of contemporary economic life.

We hold that, until the fundamental necessities of a decent livelihood are guaranteed every man who desires to toil, the present extraordinary inequalities of wealth must be considered ungodly and immoral. The talk of rugged individualism is utterly iniquitous. The unlimited and unrestrained exercise of private ownership without regard for social results cannot be tolerated.

NO religious philosophy of social justice could ever grant that a purely materialistic interpretation or economic formula will solve our problem. The class struggle that men have created in their scramble for wealth is only another of the evils that economic greed has visited upon us. The sublime ideal of the unity of God must be translated concretely into an economic society where every individual has his inviolable rights above and beyond any investment of wealth.

The statements in the foregoing paragraph need perhaps some added emphasis. Under the influence of Fascist propaganda the fallacy has been spread that the Jew, as a group, is Communistic. This has gone so far in the Fascist propaganda in America that in the list of "Red" Jews published by some of these organizations are contained the names of men who have done nothing more

radical in their lives than to support a conservative unemployment insurance bill or old-age pensions.

It is perfectly true that there are some Jewish Communists. It is also true that, because some of these Jewish Communists are quite aggressive, the impression gets around, under the influence of anti-Semitic propaganda, that these few individuals typify the entire Jewish group. The majority of Jews are not Communistic for the simple reason that the majority of Jews are followers of the Jewish religion and cannot accept a materialistic atheistic formula for social salvation.

The social ideals espoused by most rabbis today are based on a religious faith that God desires fulness of life for every one of His creatures, and that when any portion of humanity interferes with this fulness of life for other men, condemning them to live amid privation and starvation, it becomes a matter of religious concern. If the effort to curb man's greed is radical, then all true religion must be called radical.

THE central theme of any religious attitude concerning economic life must be the sacredness of the individual personality. From a religious point of view, the humble fellow who digs in a ditch with a pick is just as important spiritually as the man in the polished office who issues orders for a corporation capitalized in hundreds of millions of dollars. If this humble fellow in the ditch is forced by the meagerness of his wage to live in a home whose environment is unhealthy and to deny his children a proper education and to be menaced by continual worries concerning food and clothing and doctor bills that prevent him from really developing the fullest possibilities of his nature as a man, the modern industrial set-up that is responsible for such conditions must be challenged.

No real champion of individual rights could ever question the right of collective bargaining. Yet, even today, when that right is theoretically granted by law, we find those who endeavor to frustrate it because they feel that it will interfere

with the accumulation of their own profits. The New Deal, according to the latest tax returns, has almost doubled the number of millionaires over the preceding year. Big business avidly accepts these new opportunities for profit, yet in most instances continues to fight the New Deal's socially just ideas regarding the rights of labor organization. The New Deal has emphasized the value of trade organization for the mutual benefit of employers. Without further equivocation, workers must be given, not only in theory but in practice, the same inalienable rights as their employers to organize according to their own plan for their common good, and to bargain collectively with their employers through such honorable means as they may choose.

IN our present distorted economic life, strikes are unfortunately often the only method by which men at a job can register before the public the existence of unfair labor conditions. I do not question for a moment that there have been strikes which have been morally unjustified. But the existence of instances of this sort does not warrant the sweeping assertions that we often hear concerning the lack of justification of strikes in general. As a matter of fact, I know that powerful labor organizations often lament most bitterly the necessity for calling a strike. I cite the recent textile strike as a concrete example of this. Together with a representative of the Federal Council of the Churches of Christ in America, I interviewed the executive board of the textile workers' union just before the recent strike was called. They did not want the strike. They desired that an impartial board should be set up in which representatives of the employers and the union would select a third person, acceptable to both groups, who would decide finally all the issues involved. Those issues concerned themselves primarily with asking a man to take care of more looms than it was physically possible to take care of, and paying wages that were far below the living standard. I saw some of the pay envelopes. I know how desperately low those wages were. They were far less than the theoretical minimum laid down by the NRA codes. And let me remind you that this NRA minimum itself does not constitute a real living wage. The owners of the textile mills wrecked every opportunity for the peaceful settlement of that dispute by refusing to have any contact whatsoever with a union that hundreds of thousands of their workers had joined. We of the religious groups want to see an economic society in which strikes will be unnecessary, and in which any dispute will be settled by arbitration. It is not, however, until the basic right of labor organi-

zation is recognized that such a condition can be brought into actuality.

Years ago, our Jewish rabbinical body recorded itself in favor of unemployment insurance, old-age pensions, and sickness and disability insurance to protect the worker from poverty in event of accident. Nowadays, even conservative business groups, realizing that their whole economic life is crumbling at their feet, are coming to see the wisdom of social insurance. It might be well for these same industrial powers to consider seriously some of the other aspects of the program of social justice which, today, they brand as radical. It would be far better for them and for society at large to find justice in industrial life without the expense of the starvation and the privation of millions of human beings.

One of the chief points that they might well consider without further delay is the question of hours of labor and days of rest. It is simple mathematical reasoning to understand that if we have, by our inventive genius, developed machines that displace workers from industry, we must lower the hours of labor of those who still remain, in order to assimilate the jobless.

ANY economic system must be considered in terms of its success in achieving decent living conditions for every man and woman and child. Socialized religion is not blinded by phrases and slogans. We have no desire for the mere sake of creating unrest to agitate against the present economic society. We demand, however, that it show itself capable of meeting the requirements of basic human needs for all men if it is to continue in its present or in a modified form. If the acid test of the fulfilling of these human needs cannot be met without changing an economic order that rests on "profits," that order must be democratically and progressively molded without fear or prejudice until these fundamental rights of every one to a decent life are fully met.

Particularly at this moment, when the despairing masses of man may be led to trade their liberty under democracy for an illusory mess of Fascist pottage, we may mention our insistence on the necessity of safeguarding civil rights. It would be a tragedy were the great American experiment in democracy to be washed up on the shores of Fascism. Millions of jobless men in America may be tempted by false promises under the spell of some demagogue as they have been tempted in other lands. The experience of the workers in those countries which have espoused Fascism should warn the suffering millions of America. Fascism, wherever it exists, has failed to improve the lot of those who toil. According to every set of statistics, it

has made their economic life even worse than before. But, worst of all, it has taken away from the masses their fundamental right as human beings in the realm of labor organization and even of religion.

ECONOMIC nationalism and bitter rivalry among nations are the natural outgrowth of the present chaotic state of affairs. There can be no real world peace until there is real social justice. At the same time, no war can ever settle the problem of any people today. We therefore support the earnest efforts of those who oppose war for any reason whatsoever. We condemn the militarization of our schools and colleges. We point to the long record of history where nations who imagined that they could preserve themselves by grand military power have crumbled in the dust, and we insist that on the basis of social righteousness alone can any nation hold its place in civilization.

These social ideals, inspired by the traditions of Judaism applied to the modern sphere, are in remarkable harmony with the ideals of Catholic and Protestant groups. As a matter of fact, there is no area of human relationship which brings men more to a realization of the unity of religious thought than the field of social endeavor. The moral implications of jobless men, exploited workers, underprivileged families, find groups with differing theological bases working hand in hand in the name of religious ethics.

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The Bird That Found a Song

Hansel H. Tower

"THERE was a canary that no one wanted, so I took it and named it little 'Little Orphan Annie,'" said a woman in my parish. Here is "Orphan Annie's" life in a mustard seed. Its brevity and personal nature would make even Winchell blush.

Orphan Annie mated. . . . One day she was in her cage with her mate and her two little nestlings when her cage was accidentally crushed, killing her nestlings outright and fatally injuring her mate. Her own right wing was crushed. Even though tender hands have done what they could for Orphan Annie, she has not flown since. But Orphan Annie, who was never musical before, has developed a song. She sings and sings until the room is filled with her melody. She sings to the one who accidentally killed her mate and nestlings. She sings to one who is old and shut in. She sings to strangers who come to sell and to friends who come to call. She does one other thing. She turns her crushed wing always away so the world will not see and pity!

STORYLAND

Friends

Esma Rideout Booth

"COME, Robert, time to get up. First day of school," called Mother cheerily from downstairs.

Robert shivered a bit and climbed out of bed. He had been awake a long time and had been lying there thinking. How he dreaded this first day of school!

"I wonder if the boys will know many things that I don't," he thought as he dressed. "I wish I could play ball. They will think it funny I don't know how. I wonder if they can do fractions better."

"Don't worry, Chum," said his mother when she saw how he looked. "School is such fun that maybe after you have been you will never want to go back to Africa again and learn with me and play with black boys."

Robert had to laugh at that; for what a good time they had always had on the big shady porch! And he had never been lonely, for little black boys can run and play as well as white ones. They had taught him many things, too—how to weave baskets, to make clay jugs, and to carve fat elephants and long-legged birds and wiggling snakes and fat crocodiles. He brightened as he thought of those things. Perhaps the boys would like to see them.

He walked to school slowly. It wouldn't be so bad if it were the beginning of the year. Would the boys laugh if he did things differently from what they did? Would they want to be friends? If he could choose, he would like that red-headed boy that lived at the end of the street for his special chum.

The school yard was full of boys and girls when Robert came up. He stood watching them for a few minutes wishing that some one would speak to him. Presently a big boy called out, "Hello, here's a new boy. What's your name?"

Robert felt uncomfortable with so many looking at him, but he answered.

"Want to play ball?"

"Did you bring your marbles?"

Robert wished that he did not have to answer no and that the boys wouldn't stare at him so.

"Where did you come from, anyway?" asked the boy. "Can't you play ball, really?"

Robert shook his head. "I have always lived in Africa," he answered.

"Oh, in Africa!" cried one of the little girls. "Why aren't you black? I

thought every one in Africa was black." The big boys and girls all laughed at this and even Robert smiled, but he did not feel very happy as he followed the rest into the schoolroom.

How big it was and how many children there were all in the fourth grade! He was glad to find that he knew as much as they did and did not mind answering the teacher's questions. The red-headed boy was in this room, too. Robert wondered how he could be friends with him. How the black boys would laugh at his red hair and twinkling blue eyes and freckles! Robert smiled broadly as he thought how surprised Monga and Ilunga would look at this schoolroom. And just as he smiled the red-headed boy lifted his head and, seeing the smile, grinned back at Robert, a jolly, comradely grin.

"His smile looks like Monga's," thought Robert happily. "I almost know he will be a good friend."

After school the red-headed boy waited for Robert. "I thought you didn't want to be friends until you smiled," he said. "What a lot of things you must know because you have lived in Africa!"

"But I don't know how to play ball," said Robert, "and I was afraid you would all laugh."

"It's easy to learn to play ball," answered the red-headed boy. "I'll show you how."

"And I'll show you my clay jars and grass mats and little ivory elephants," cried Robert. "It is going to be fun to go to school, after all."

A Decorated Hero

J STANDS for January, and January stands for snow. Big fluffy white flakes began to drift down. As dark settled it snowed harder. Jean could hardly see her father and Mark coming in from the barn with the milk. They stamped noisily on the back porch and came into the kitchen with the foaming pails.

"Looks like we're going to have a big one this time," said Daddy.

Supper was ready, and they sat down to eat. Such a good hot supper, too! Beef soup with all kinds of good vegetables in it and hot muffins with butter and a caramel pudding baked in a deep stone crock.

"Oh, jolly, we don't have to go to school tomorrow or next day!" said Jean.

"And won't we eat snow cream tomorrow, though!" said Mark, smacking his lips.

"Listen!" said mother. "What's that?" There was a scratching at the door and a quick, sharp bark. Father went to see. When he opened the door a shepherd dog instantly pushed through and stood shivering and blinking at the light.

"Oh, the poor thing!" cried Jean. She poured some sweet milk into a bowl and

took it to him. But the dog paid no attention to the milk.

"Wonder where he came from," said Daddy. No one could guess. He was a splendid-looking fellow, brown and white, with intelligent, appealing eyes that looked from one friendly face to another. His tail wagged hopefully. His body wriggled with excitement.

"Don't you worry, old fellow," said Mark, patting his head. "We'll take care of you." But for some reason the dog was still not satisfied. He gave a sharp little bark and looked at the door.

"Wonder if he came to get help for some one," said Daddy.

"That's it," shouted Mark, and he ran to open the door. The dog bounded out and down the steps. Mark and his father followed with a flashlight.

"Look, Daddy! It's a car in trouble," said Mark. A tail light made a spot of red down the road. When they got there they saw that the car had turned upside down, and a young woman was partly fastened down under it. A very small boy was beside her crying. Mark and his father got a pole and pried up the car and got the little boy's mother out. They rubbed her face with snow and presently she opened her eyes and looked around and smiled.

When they were all at the house and the small boy's mother was snugly tucked in bed, and the small boy's father had been telephoned to, and when the small boy himself was nodding over a mug of warm milk, the dog sat down before the fire and beat his tail contentedly on the floor. Then came Jean bringing an old war medal that had been given her grandfather for bravery. She tied it around the dog's neck with a pale blue ribbon and said, "There now, doggie! That's for gallant service!"—*Selected.*

Two Valentines

G.

When Grandfather was twenty-nine
He sent Grandmother a valentine...
With crimson hearts
And Cupid's darts

On paper lace. He wrote a line:
"I hope you'll be my 'Valentine.'"

When Grandfather was seventy-nine
He gave Grandmother a valentine.
Carnations red
Bore a note which said.

In a single tender, loving line:
"For fifty years, my 'Valentine'!"

Children's Sayings

—A little Scotch boy was being quizzed by his teacher. "How much are six plus six?" asked the teacher. "Twelve," said the little boy. "Correct—and here are twelve chocolates for having been correct," said the teacher. And the little boy said: "Teacher, next time give me something hard in multiplication."—*Atchison Globe.*

—"What is the opposite of sorrow?" asked the teacher.

"Joy," answered the lad.

"And the opposite of misery?" pursued the teacher.

"Happiness," said the pupil.

"And what is the opposite of woe?" was the next question.

"Giddap!" was the quick response.—*Selected.*

—*Sunday School Teacher*—"Can you tell something about Good Friday, James?"

James—"Yes'm; he was the fellow that did the housework" for Robinson Crusoe."—*Pathfinder.*

Time and Tide

Current Opinion from the Press of the World

Keeping Our Ideals

[Advance, Boston, Mass.]

SOCIALLY, we must live in the house, or system, while the process of its remaking and redemption is going on, but we defeat the whole program and purpose of redemption if we assume that there is nothing to be reconstructed or redeemed. Over every man, poor or rich, whether his gifts to the church and benevolences be in pennies or in millions, there is this dominating and exacting ideal of Christ and of the Christian society. If we ever lower the banner to put Christian giving on the level of the giver, rather than upon the supreme height and glory of the causes and purposes for which he offers his gifts, we shall have gone far not only to have destroyed the ideal, but to have destroyed the power of organized religion. Far better that our churches should perish than that we should ever put the churches in the position of sanctioning any system, or any business, or any individual career. We may rejoice that men, rich or poor, are moved to give generously to great causes; we may find in such giving something strongly to commend; but gifts must be laid upon the altar of God, and they must be accepted there in a spirit of deep and true humility and with an acceptance of purposes of God that far transcend individual ideas and aims. It would be as preposterous for the church to accept the gifts of a successful business man, only on the condition that it should not seek to improve or transform the social system, as it would be for the church to accept gifts from an inventor, who had made large money through his inventions, only on the condition that it should oppose any further progress in science, or any further inventions, that might render obsolete those associated with the name and work of the particular individual.

We uphold any individual who acts according to his own judgment and conscience. Nevertheless, we believe that the principle that the acceptance of gifts should imply the church's endorsement of giver or system would destroy that integrity of the church which has been its noblest heritage.

Religious Journalism

[New Orleans Christian Advocate, New Orleans, La.]

THE constantly shifting emphasis and problem of life tend to confuse and to make uncertain the boundaries of the field of religious journalism. But, whatever the variation of the problem, the field is unquestionably determined by the spirit and the aim of the Christianity which it seeks to interpret and apply. It must at all times and in all things seek to set Christianity in its rightful place in the thinking of men and women. It must exert itself to deepen and exalt the conception of God; for, left alone, men tend to adapt themselves to the thinking and the conduct of those about them—to become secular, national, pagan. Upon religious journalism, we think, rests a large share of responsibility for helping to quicken the conscience toward the vital necessity for spiritual growth and progress toward that perfection of the nature which is the crown of all living. Its message will be less direct than that of the pulpit; but it should be charged, none the less,

with the fervor, the force, and the spirit of the gospel. In the effort to meet this obligation to individuals and to the church, there will be a cordial support on the part of those who truly appreciate the task of Christian leadership. It has been truthfully said: "Nothing that the churches may do to serve God and man, nothing that Christian thinkers may put forth to deepen and elevate the churches' thought about God and man, can ever be alien to a Christian newspaper." In the social, cultural, and spiritual edification of believers, in promoting the ministry of soul-saving, and in the interpretation and support of administrative measures, the journalism of the church has a positive and a vital place.

Joy in the Success of Others

[The Presbyterian Tribune, New York City]

ONE of the joys of Christian brotherhood is the possibility of drawing strength for oneself out of the successes of other believers. One's own part in the Christian enterprise is important, of course, but after all the enterprise is one and victories anywhere are part of one's personal victory. Missionaries tell that the best single result of the teaching of Western school games is the development of a spirit of team play. At the beginning everybody wants to do the star playing. Later it becomes the great thing to win the game or at least to play it as a team.

Christian workers do not all have that feeling. Men of the rank and file sometimes resent the prominence of their brethren who become "leaders" in the church. "On what meat do these Cæsars feed that they have become so great?" writes one brother. Too often this means that others feel that their own places have been usurped; they are really as great as the Cæsars if they were only recognized. Or, here is one class of Christian workers who seem more favored than others—city pastors, missionaries, professors in institutions. It is hard to maintain a spirit of joy in their welfare if it does not come also to one's own group.

On the other hand, how many Christians are able to rejoice in the victories won by those whom they never saw but whom they know to be brothers in the strife! Presbyterians learn to rejoice when Methodists have some good fortune come to them or receive some blessing from God; men in smaller places know that men in larger places are in the same service as themselves and rejoice to help when they can; men at home rejoice in the blessing of the mission field, so that joy comes to hearts in all the field and in all places.

Exercise, Sleep, Diet

[Detroit News, Detroit, Mich.]

MANY have chuckled over the way youths recruited into the CCC camps almost uniformly add weight within a few weeks of their introduction to the benefits of an outdoor life, regular sleep, and an abundant, well-balanced diet. The latest note on the subject is that of the 964 Eastern youngsters whose aggregate gain in three months amounted to more than two tons of healthy flesh.

This matter has a serious side that demands attention, quite regardless of how much or how little of the consistent improvement in the health of these boys may be due to the

undoubted prevalence of malnutrition caused by the depression. What passes unnoted is the conclusion that must be drawn from the fact that the physical benefits conferred by the CCC are no less evident in the case of boys coming from families where there was no excuse for malnutrition.

This conclusion must be that large numbers of the rising generation needlessly are growing up under conditions, as to exercise, sleep, diet, and general living habits, which are not conducive to maximum health. We say "needlessly" because the means exist in cities, as well as in CCC camps, for leading a healthy life.

The condition is one that commends itself to the attention of all who have to do with supervising and promoting recreation and with molding living habits of the young.

Driving and Drinking

[The Christian Science Monitor, Boston, Mass.]

"INSTEAD of providing laws which punish offenders for car operation while under the influence of liquor, the legal prohibitions ought to extend against drinking and then operating a car."

This recommendation is made by Robbins B. Stoeckel, research associate in highway transportation, Yale University, and former state motor vehicle commissioner of Massachusetts. It constitutes a new approach to the solution of a problem that may without exaggeration be described as desperate.

Pointing out that he is not advancing an argument against drinking nor a criticism of driving, but does oppose the combining of the two, Mr. Stoeckel contends that a drastic remedy is needed. That remedy, he says, is to enact a statute making driving after drinking a crime. In the light of his experience, the former commissioner maintains that mere discipline has been tried and found ineffectual.

It should not be necessary, he asserts, in order to secure convictions for driving while under the influence of intoxicants, that the operator of the car should show obvious signs of it. In view of the "terrific toll of lives lost and of accidents produced by reckless driving consequent upon or contributed to by the drinking of liquor and subsequent driving of an automobile," the operator of a motorcar who takes even one drink and then drives should know that he is committing a definite crime for which he can be punished.

The most dangerous person on the highway, continues Mr. Stoeckel, is not the openly intoxicated one, but the man who has taken one or two drinks. He may show no outward sign of it, and is probably very sure of himself, although innumerable tests have shown that in an emergency he "fails to respond as he normally would if he had not had a drink."

Of course, Mr. Stoeckel foresees the usual outcry about interference with personal liberty, but, as he says, the present grim facts stare the public in the face. Is the liberty to take a drink before or while driving so sacrosanct that it takes precedence over the rights of other users of highways or the safety of companions which should be the first care of the driver?

With twenty million high-powered machines careering along the roads of America, the question of divorcing driving from drink is no longer merely academic.

NORTHERN DISTRICT

LETTER

DID any one ever write a letter in New Hampshire in February and not mention the weather! Well, this is New Hampshire and this is February and we still have weather, and weather and churchgoing have been related subjects ever since man began to

make excuses. But at that it is beautiful with snow-covered mountains, blanketed fields, lanes of travel everywhere banked with snow. Only yesterday en route to the quarterly conference at Alexandria, the pastor and I drove through roads where the snow

from Newfound Lake had drifted to a depth of ten or twelve feet. The snow-plows keep these roads open, and the comforting thing is that we got through safely and found at the end of our journey a little church that is struggling to keep God a regnant and vital force in the life of the community. Here we had the joy of receiving into the membership of the church two Christian people who have come to be a part of the community and church but who never before had brought their membership from the churches where they had lived previously. Alexandria Methodists, though they have a beautiful little church, will meet for a few weeks in the town hall, which can be more easily heated.

At Jefferson the church meets for the winter months in the public school, which is conveniently located and where there is an abundance of heat. There is one room for worship, with additional rooms for the Sunday school, where the needs of the community are well served. Other churches during these rigorous months plan to hold their Sunday night services or mid-week meetings at private homes. The point of this story, if it has a point, is that I do not know a church on the district that has allowed itself to discontinue its ministry to Christ and the community because of the weather. I have held a number of quarterly conferences in private homes where it seemed that we not only transacted the business of the church creditably but also discovered a fine spiritual atmosphere of fellowship and goodwill.

BRISTOL is as busy as a metropolis. The church is active with societies and schools and clubs trying to direct in the shaping of character. This church is now having under consideration, along with two other churches in town, the subject of federation. Such a move should be welcomed and resorted to only when it means a more efficient setting forth of kingdom interests. The fine thing about the Bristol federation is that they are taking plenty of time to study and investigate, and do not mean to go hastily into something that may prove a disappointment.

Rev. C. E. Savage has not been quite as well as he desires to be, and the churches at Canaan and Canaan Street voted their wish to have him reappointed next year, and to give him two months' leave of absence. Mr. Savage is resting with friends and may take a trip South before he returns to Canaan. In his absence the churches are being supplied by Rev. L. E. Alexander, a retired minister of the Conference.

Rev. Andrew F. Swapp of Sunapee, who has not been well, is recuperating at the home of his wife's parents in Worcester. His church has given him two months' leave of absence and Dr. E. S. Tasker of Concord is supplying his pulpit.

ANNUAL meetings are becoming quite the vogue. It seems that out of the provision that the last General Conference made for the annual meeting there is likely to come a new leadership within the church. Some members of the church who have been long-time supporters are now having for the first time in their lives the privilege of sitting in the councils of the local church. It is hard for those little groups within churches who want to keep things secret. While the kingdom of God will never come with show or ostentation, on the other hand it will surely never come in the dark.

The pastor at Laconia, Rev. F. P. Frye, not only has the privilege of serving a worthy church in one of New Hampshire's best centers, but the field of his ministry is widened by the use of the radio. The entire morning service is broadcast. Recently the communion service was shared with such as listened in. I can see the beauty of a spiritual reality that may be witnessed by those who, without bread or wine, and without a preacher or a church, sitting by their own fireside hear and heed the words, "Take, eat, this is my body." It is possible thus to enter into a wondrous fellowship with Him.

Mr. and Mrs. Francis Asbury Jackman of Littleton recently celebrated the sixtieth anniversary of their wedding. Like his famous namesake, Mr. Jackman is a loyal Methodist, as is also his wife. They were for years residents of Groveton, N. H., and Mr. Jackman had the honor of helping to lay the cornerstone of the Groveton Methodist Episcopal Church sixty-eight years ago. At the invitation of the present pastor at Groveton, Rev. Clyde E. Kimball, last October the Jackmans traveled thirty miles over the hills to attend a special service honoring the old friends of the church.

CHURCH and home were joined together in a beautiful way at Stratford Hollow, N. H., on Christmas Day, when a large group of friends gathered at the home of Mr. and Mrs. Horace Blodgett. The occasion was the golden wedding anniversary of these good Methodists. A brief program was held, after which a radio and a sum of money were presented. As a fitting climax to the evening, the couple stood before their pastor, Rev. Clyde E. Kimball, and renewed the vows of love and faithfulness first made fifty years before. Another pleasant feature was the presence of a son, James Blodgett, and his wife, who were celebrating their fourteenth anniversary.

An electric organ-blower has been purchased and installed in the church at Groveton and it was dedicated at a watch-night service. A service of rededication of the organ and dedication of the motor was held at 7.30 o'clock. The ritual in the Discipline was followed. A concert of vocal and instrumental music was held afterward. From 8.30 until 11, a social time was shared by all. At 11, the group gathered for a time of meditation and music closing with singing of "Blest be the tie that

binds" and "Auld Lang Syne" from the church steps. A candle-light service made trails from the altar of the church through the town to the beginnings of a new year. A beautiful evidence of interchurch fellowship was given in the presence of a male quartet from Lancaster, composed of Rev. George Wolverton, Louis Bennett, a former choir director of Groveton, Ralph Porter, and Edward Merrow.

I have a fine letter from a dear, good man, past eighty, still active in the church at North Charlestown. After writing appreciatively of his church and his pastor, Mr. Hunt then says: "Our President is having a hard time reconstructing folks. The old Methodist way from inside out, when done right, where thoroughly done, worked pretty well. I am reading Jeremiah. Folks must have been awful then. He beats Teddy Roosevelt and George Moses in his expletives and comparisons. He speaks of 'reprobate silver' as being as good as some men. I guess on the whole folks have improved since Jeremiah's time, but there is some ways to go yet." A good observation.

THE "Save the Sanctuary" offerings have been rather generally taken. The amounts raised have not been large, but it has been an effort to record the appreciation of the local church for the motherly interest the Board of Home Missions and Church Extension has had in that church at some time in the past. Scarcely a church in the district but has at some time benefited by the board that now asks a gift for other churches that may be in distress.

This week the district is having two seminars under the leadership of Dr. N. F. Forsyth of the Board of Education. One is at Woodsville and the other at St. Paul's, Manchester. For the pastors and church school leaders to sit about tables in an effort to plan a church program cannot but be helpful. This method of evolving a program out of the thinking of those sharing is bound to make for more initiative and self-direction.

Recently at a quarterly conference held in a private home, where twenty-eight persons were present, a high moment was reached when the matter of recommending the pastor for membership in the Annual Conference and for ordination was presented. Instead of allowing it to become a mere formality, time was taken to make clear the responsibility of the local church for the character and the perpetuation of the ministry. This Milan conference was anxious to recommend its pastor, Delphas Barnett, for Conference membership and ordination, but it was not permitted to do so until it had considered what characteristics should mark the Lord's prophet and whether or not this candidate gave promise of such qualities. The members of the conference were asked first to affirm that they would be glad to place their babies in the candidate's arms to be given to the Lord in Christian baptism and that they would gladly turn to him as one who might interpret for them the Father Heart of God in their hours of need. The recommendations were then unanimously passed. This was made an effective moment in the life and seriousness of that church. If at Methodist quarterly conferences down through the years more time had been taken for such caution, we might have been spared some of our embarrassments.

It is a great church, a wonderful truth, and a needy world we serve. And I am glad.

Eduard D. Miller

CHURCH SCHOOL

WILLIAM G. CHANTER

Dean of Wesleyan University

FIRST QUARTER, LESSON VIII, FEB. 24

Peter as Leader of the Disciples

Scripture Lesson: Acts 3:1-4:31.

Golden Text: "But Peter said, Silver and gold have I none; but what I have, that give I thee."—Acts 3:6.

A certain man . . .

AS leader of the growing band of disciples in Jerusalem, Peter shows how completely he is ruled by the Spirit of Jesus. In the incident of the lame man at the gate of the temple, he does not ask any questions about the man. He needs only to know that before him is a human being in misery, and at once he sets himself to relieve him. The spirit of the Good Samaritan lives within him, and moves him to prompt and effective action.

Yet we see also that the quick impulsiveness of the Galilean fisherman has not been lost. The rich and vivid personality of Simon has not been blotted out in a Peter who is a somewhat pale reflection of the great Master. No, all that was good in Simon lives on in Peter. The impulses are ruled by a new spirit and are thus immeasurably ennobled, but the Lord Jesus does not stereotype His followers. He uses the gifts a man has, and by using them He gives them a new and higher value. All the explosive energy of Simon is in Peter the motive power that makes him the leader of the apostles. In Simon it would have made him a great fisher of fish. Jesus used it to make Peter a great fisher of men.

Silver and gold have I none; but what I have, that give I thee.

Then again, Peter's possession by the Spirit of the Master is shown by the assured perception he has of the power of the immaterial, the spiritual. This is really the great achievement of the human spirit, for by it a man comes to true freedom. I think it is Emerson of whom the story is told that to some crank who accosted him with the remark that the world was about to come to an end, he replied, "Well, I can get along without it." The ability to get along without the world is not easily won, but as far as the material world was concerned, Peter had attained it. His Lord had overcome the world, exposing the falsity of its proud assumptions of primacy in life, showing the absolute truth of His own saying that a man would make a bad bargain if he gained the whole world and lost his own soul. So it was that, faced with the importunate need of this lame man, Peter could brush aside his own poverty in the realization that he had at his command spiritual resources which were adequate, which were, indeed, alone adequate. Silver and gold could have prolonged the man's existence in the wretchedness of beggary. Alone they never could do more than that. Sympathy and love which move to something deeper than the mere bestowal of alms can dispense with wealth, but wealth is powerless without them. This clear insight Peter had caught from his Master.

Ye are the sons of the prophets, and of the covenant which God made with your fathers.

He had caught, too, the ability to see that the gospel was heir of the great past, was the

fulfilment and completion of the long process of religious evolution which had made gloriously significant the history of the Hebrew race. The ecclesiastical system that had grown up in the course of that evolution had become so spiritually inert that it had crushed beneath its dead weight the supreme incarnation of the ideal for which it was supposed to stand. But that did not embitter Peter; for he had learned from his crucified but forgiving Lord to see the ideal as God working to redeem human life through the centuries with a love that would not be denied. The gospel was no sudden irruption into the life of man of forces hitherto not at work there. No, Jesus was the lamb slain from the foundation of the world, the love that was incarnate in Him was the love of God that had been manifested in His covenant mercies with Israel. The prophets had foretold Him because the prophets had best expressed the ideal that He embodied. If only Israel could see what the prophets had seen, they would know that now at last the ideal had become the actual, the vision had been incarnate. In Jesus they would find the heritage for which their history had been a preparation.

This conviction which Jesus so evidently had that His message was not something foreign to human life, but really the natural answer to its questions, is thus shared by Peter. It is an essential element in the equipment of the good fisher of men. Man is naturally Christian, said one of the fathers. Not only Hebrew history but all human history so far as it is the expression of high aspiration is crowned by the story of Jesus. The gospel is the final expression of what men at their best really want—all men are, in this sense, the heirs of the prophets, and of the covenant God made with their forefathers.

For we cannot but speak the things which we saw and heard.

This deep conviction that He had the secret of the good life, of the way to the kingdom of heaven, made the life of Jesus one of the most irresistible compulsion. "The Son of man must suffer," He said on one occasion. But it was no external force that compelled Him to live as He did. It was rather the force of a profound conviction that there was no other way worth while, that this way was the way to supreme attainment, to the abundant life—and the only way. Now Peter, sharing that vision, shares also that compulsion.

At its best and strongest the church has had that mighty assurance that it had the vision of the way of life, an assurance so strong, a vision so glorious, that it could not but speak. No compulsion other than this can furnish a motive power sufficient to drive a man like Peter through the dangers and obstacles that beset the first-century church. No compulsion other than this can give us the power to win in the perplexed and perplexing age in which we live.

And now, Lord, . . . grant unto thy servants . . . boldness . . .

At the center of that vision which compels men is God—the God who made heaven and earth. Not an ideal, not the projection of human hopes, but the great Fact, the great Source of all high aspiration and of all good hopes, the God who is revealed in the triumphant life of Jesus, is sufficient to give to weak and fearful men with good reason to be fearful the boldness that will make them able to overcome. That was the God to whom Jesus looked, whose life Jesus shared. And He had made that God real and near and dear to Peter and the other disciples whom he was leading. That is the God He seeks to make real and near and dear to us.

Bits of Fun

—"Isn't this rain a bit unusual here in California?" said the tourist.

"Well," said the native, "two rainstorms here are not counted, and three's a cloud."—*Christian Science Monitor*.

—"You know that kettle song?"

"What do you mean—kettle song?"

"Home on the range."—*Portland Express*.

—The giant air liner was flying smoothly over the azure-blue seas. Suddenly land came in sight, and later the buildings of a big town. Midway over the town a look of concern came over the pilot's face.

He turned to his passengers. "Did any of you ever hear that saying 'See Naples and die'?" he asked.

"Why, yes!" they chorused, eagerly.

"Good!" he replied. "We're over Naples now, and something has gone wrong with the engine. Have a good look at it!"—*Vancouver Province*.

—"What are you going to say in reply to that man who calls you a moron?"

"Nothing that might discourage him," answered Senator Sorghum. "If I can rally the entire moron vote to my support, I fancy I shall be pretty strong."—*Washington Star*.

—Curate's small daughter (with excitement)—"My hen's laid an egg."

Vicar's small daughter—"Well, my hen has laid lots and lots of eggs."

Bishop's small daughter—"That's nothing, my father laid a cornerstone."—*Christian Science Monitor*.

—A Negro was endeavoring to make clear to a friend just what constitutes oratory. "I will elucidate," he said. "If you say black am white, dat am foolish. But if you says black am white an' bellers like a bull, an' pounds de table with both fists, dat am oratory!"—*Montreal Star*.

—He—"Do you think that airplanes will ever supplant automobiles?"

She—"No. Who would want to park in a damp old cloud?"—*Exchange*.

—A Scot was walking with a Roman Catholic friend in London. On passing Westminster Cathedral his friend raised his hat, and the Scotsman followed suit.

At this his friend said: "You're getting very pious, raising your hat as you pass the cathedral."

"Was that the cathedral?" the Scot replied. "I thought it was the Bank of England."—*London Observer*.

—Fond Father—"The man who marries my daughter will win a prize."

Young Man—"That's a good idea. Is it a cash prize or just a cup or something?"—*Pathfinder*.

—"I am going to publish a volume of my poems and do it under the name of John Smith."

"Well, that wouldn't be quite fair."

"Why not?"

"Just think of the thousands of innocent men who will be suspected."—*Selected*.

—A parson was visiting a home and before leaving called for the family Bible, to read a chapter of Scripture.

Bobby's father—"Bobby, go and get the Bible—you know, the big book that we all read so much."

Bobby soon returned carrying a large mail order catalog.—*Buffalo Blade*.

YOUNG PEOPLE

ELMER A. LESLIE

Professor in Boston University

Feb. 24—*The Kingdom of God in Our Homes*

II. PERSONALITY GROWS BY MUTUAL CO-OPERATION. EPH. 6:1-4.

Character Not Developed in a Vacuum

CHARACTER is the result of interplay. It is not developed in some protected sphere apart from life. It is not grown in some isolated garden of the soul. It is wrought out on the anvil of social contacts. It is shaped by the give and take of fellowship.

Involved in the development of every personality are two mighty factors. One is the self. An endowment is the raw material of every single life. This we did not create, but we find it as one of the given elements of experience. In the self there sound many voices. There are basic drives of personality where our ancestry speaks. There are talents, capacities, native bents that are ours unmistakably with all the uniqueness and differentiation of individuality. But there is another factor, the society in which we live and of which we are a part. And one great phase of that society is home life. The home is indeed a little world and the basic problems of building a good world are already present in the development of a good home.

The Attitude of Children Toward Parents

One side of this cooperative commonwealth which an ideal home embodies is the attitude of children toward parents. I would put first what in our Scripture lesson is put second, the reverence of children toward their fathers and mothers. Here is something basic for the preservation of society. It is not right to honor your father and mother simply because it is one of the Ten Commandments. The truth is the other way around. It is one of the Ten Commandments because it is right.

It is conceivable that some Leaguer who reads these words may solemnly and sadly be aware that his father or mother is not worthy of honor. How can he look with anything but disdain upon a parent who is not worthy of his or her parental responsibility? My answer is that when you honor your parents you are really honoring parenthood. You are acknowledging gratefully the blessing that the fact of parenthood makes possible in the world, the blessing of unselfish provision for our needs, the sense of responsibility for our welfare, physical, mental, and spiritual. When I see a child who is truly sensitive to these things, I feel very hopeful about him. He may lack at many points, but if he has a true respect for parenthood he has something of deep worth at the heart of his character.

Nurture and Discipline

But in this cooperative commonwealth of the home there is another side. The obligation that the child of the home has is matched by the obligation of the parent. Parents are to nurture their children by teaching that has its roots in a faith in God. It is the precious privilege of the parent to implant in the lives of children with definiteness of intention and in specific, directed moments honesty,

dependableness, purity of thought and speech, cheerfulness, the spirit that wills to get along with others, thrift, system, cleanliness, courtesy, and a host of other life attitudes that are of immeasurable significance for a truly successful life. No school can take this out of the hands of the home. For these lessons take years of time to teach and to learn, and only the home controls the adequate moments for the sowing of such seed, its cultivation, and the harvesting of the first fruits.

But, negatively speaking, the parent is obligated to chasten his children. This does not mean to vent our wrath. Most punishment in my experience is a way of outlet for parental wrath. Such discipline is no chastening "in the Lord." It is an escape-valve for parental passion. To chasten, to discipline a child is every bit as important as nurture. One does not need to be a gardener to sense this. And every child should realize that when a parent carefully, lovingly, but firmly takes him to task for something he has done or habitually does, he is merely honestly fulfilling a deep and sacred home responsibility. And he is not doing it because he enjoys it. His discipline is but one side, the reverse, I trust, of his love.

Drawing Out the Best

Many a parent fails to secure cooperation from his children because he constantly "rubs them the wrong way." The counsel to fathers "to provoke not their children to wrath" is greatly needed. To draw out the best in one another is our unescapable task and particularly so is it the responsibility of a parent to a child.

Ideally, such a topic as this should be discussed when both children and parents are present. And I would suggest that to this service the parents be invited. Let a Leaguer speak on "The Responsibility of Young People to Their Parents," and let a parent speak on "The Responsibility of Parents to Their Children." You cannot begin to form ideals of parenthood too early. And while those ideals will need the realism of experience to tone them down and temper them with good sense, a sacred ideal of what a parent ought to be will be the pole-star of romance in your life.

BOOKS

JUST RECEIVED

ARROWS OF LIGHT. By Boynton Merrill. Harper & Brothers: New York. Price, \$1.

TOWARD THE SUNRISING. By B. H. Bruner. Cokesbury Press: Nashville, Tenn. Price, \$1.50.

CHRIST AND THE WORLD OF THOUGHT. By Daniel Lamont, D.D. Charles Scribner's Sons: New York. Price, \$3.75.

THE CHURCH ARCHITECTURE OF PROTESTANTISM. By Andrew Landale Drummond, B.D., Ph.D. (Edin.); S.T.M. (Hartford Theol. Seminary, U. S. A.). Charles Scribner's Sons: New York. Price, \$6.50.

SHADOW AND SUBSTANCE. By Victor E. Hoven, M.A., B.D., D.D. The Bethany Press: St. Louis. Price, \$1.50.

"LET US GO INTO THE NEXT TOWNS"—IN JAPAN. By George P. Pierson. Fleming H. Revell Company: New York. Price, \$1.

JEREMIAH: MIGHTY MAN OF GOD. By Henry Orne Hiscox, A.M., D.D. Fleming H. Revell Company: New York. Price, \$1.

EXPLORING THE DEEPS: Studies in Theology. By Archibald E. Dietz, D.D. Fleming H. Revell Company: New York. Price, \$1.25.

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A German Emergency

SEVERAL hundred German Protestant missionaries, serving in Asia, Africa, and in the Pacific islands, are seriously and personally affected by the financial restrictions, imposed by the German Government, forbidding the sending of money out of that country. It is an emergency measure which has existed for nearly a year, and becomes increasingly serious. These German missionaries are consequently without support, and without funds to carry on their missionary institutions.

The Government restriction is not aimed at missions or at the church: it is solely a financial expediency affecting all agencies alike.

It is not because of lack of interest and support of missions by German Protestants: their annual gifts for foreign missions average \$1,650,000, of which one million dollars is for missionary support; their societies have funds at their disposal but cannot send them out of Germany.

The personal suffering of the missionaries, and the calamity that will befall their work everywhere if this situation persists, can readily be visualized.

Missionary groups, both in Europe and in America, are endeavoring out of their own meager resources to help these isolated German pastors, teachers, and physicians. Churches of Great Britain report contributions of £10,000; the mission boards in America report to the office of the Foreign Missions Conference a sum to date of \$7625 for the relief of German missionaries.

In this emergency, the Woman's Foreign Missionary Society and the Board of Foreign Missions of the Methodist Episcopal Church unite in urging Methodists to share as they are able in this emergency—to give of their gifts, large or small, to keep these able and devoted men and women at their posts until the situation is changed.

It is a challenge to Methodism, to all Protestants, to Christians the world over, to live what it sings:

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

Contributions are requested from individuals, groups, or churches; not as a part of regular World Service or of Woman's Foreign Missionary Society support, but as extra gifts. Will you not send yours now to Morris W. Ehnes, Treasurer, Board of Foreign Missions, 150 Fifth Avenue, New York, N. Y., or to Miss Florence Hooper, Treasurer, Woman's Foreign Missionary Society, 30 Maryland Life Building, Baltimore, Md.?

JOHN R. EDWARDS,
RALPH E. DIFFENDORFER,

Corresponding Secretaries
Board of Foreign Missions.

MRS. THOMAS NICHOLSON, President
Woman's Foreign Missionary Society.

New Home Missions Sermons

THREE friends of the Board of Home Missions and Church Extension who believe strongly in the importance of home missionary preaching from Methodist pulpits have provided funds which make it possible for the board to propose the following plan, namely, that during the months of April, May, and June, when the home mission course, written by Dr. E. D. Kohlstedt under the title "An Eastern Gospel in a Western World," will be appearing in the *Adult Bible Class Monthly*, prizes be

offered for the best home missionary sermons submitted under the conditions specified. Three prizes will be awarded. The first prize will consist of \$30 worth of books, the second prize of \$20 worth, and the third prize of \$10 worth. In each case the titles are to be selected by the winner and the books ordered through The Methodist Book Concern.

The conditions of the contest are as follows:

1. The contest is open to all Conference members and supply preachers.
2. The sermon to be submitted must have a Bible text, deal with the general subject of home missions or any aspect of it, and actually be prepared and delivered during the period from April 1 to June 30, 1935. A copy must be mailed to the board on or before the first day of July.
3. Manuscripts should have a minimum length of six double-spaced typewritten pages, and should not exceed twelve such pages.
4. Each manuscript submitted should have clipped to it a plain, sealed envelope, in which should be placed the name and address of the preacher, also the date when and the place where the sermon was delivered. No accompanying letter will be necessary and no name should be on the manuscript itself.
5. The manuscripts will be judged by a competent committee, made up of persons outside of the board staff. Announcements concerning winners will be made as soon as feasible through *The Pastor's Journal* and the church papers.
6. The board will supply leaflet and pamphlet material to supplement the information appearing in the *Adult Bible Class Monthly*. A post-card request, indicating either the title of the proposed sermon or the general phase of home missions which will be presented in the sermon, should be sent by prospective participants if this supplementary material is desired. Address George B. Dean, 1701 Arch Street, Philadelphia, Pa.

Minister Tells Why He Took Settlement Check

[Associated Press Dispatch Dated Camden, N. J., Feb. 7, Printed in *The Boston Globe* of Feb. 8]

REV. HAROLD PAUL SLOAN, one of two ministers named at a Senate munitions committee hearing as having received \$250 checks for helping to settle a New York shipbuilding company strike last year, said today he accepted his check as "an expression of appreciation."

He is superintendent of the Camden District, Methodist Episcopal Church.

"About two months after the strike was settled I received a letter from Bardo (Clinton L. Bardo, former president of the company) enclosing the check," he said. "It was my intention to return the check, but after talking with a number of friends, including ministers, we decided it was an expression of appreciation for my services, and I decided to keep it."

He explained that when the strike began he "became interested in the men, with no thought of financial compensation."

"My interest was to get the men back to work and to get the plant in operation again," he went on.

"I saw there was quite a division between the representatives from Washington, one of whom was from General Johnson's department, and the other from the Department of Labor. They were not working in accord. I withdrew at that time.

"Later I received a communication from General Johnson's office asking me to try to settle the strike.

"I went to see Bardo, then I contacted the men. I got the two groups together and eventually the strike was settled.

"At first Mr. Bardo resented my intrusion

after I had sent him a communication. Later he treated me differently and told me he appreciated my efforts to settle the strike."

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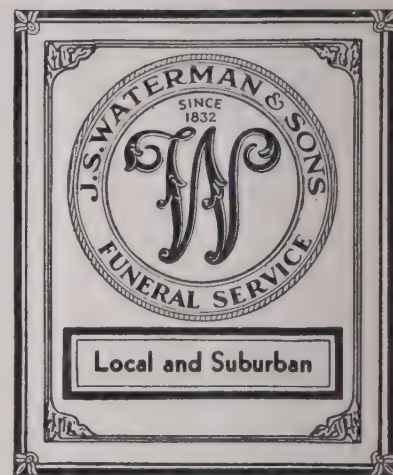
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THE WEBSTER FUND

The Boston Wesleyan Association invites contributions of cash in any amount or a remembrance in wills. Such funds as are received will be added to the principal of the "Webster Fund." This fund was established by the late Frank B. Webster, who left a sum of money the income of which was to be used in sending ZION'S HERALD to missionaries at home or abroad, or to long-time readers who were no longer financially able to subscribe for themselves.

Money so received will be invested by the Association in this permanent fund, the income of which will go on through the years providing this helpful service.

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GUIDEPOSTS IN BOOKLAND

A Notable History

MONTPELIER SEMINARY AND ITS STUDENTS.
By Walter Rice Davenport, D. D., Class of 1877. Montpelier Seminary, Montpelier, Vt. Price, \$3, plus postage.

The centennial anniversary of Montpelier Seminary, one of our very oldest institutions of learning, is marked by the publication of an interesting and thorough history of the school by the well-known Vermont preacher, historian, and educator, Rev. W. R. Davenport, D. D. The opening chapter is an illuminating account of the early attitude of Methodism towards education and its later policy, development, and final achievement. Old Newbury Seminary was a pioneer in this field, and the story of its origin, struggles, and victories is told by the author with a power born of loving loyalty and patient research. The source of Montpelier and also of Boston University is easily traced to Newbury.

The removal to Montpelier in 1868 was due to the uniting of the Springfield Wesleyan and Newbury schools, and though Montpelier at that time was only of 2411 population, it had become the capital of the state, promising future and continuous eminence. The location was evidently wisely chosen and the school for more than six decades now has rendered most efficient service in the cause of education.

Among the many portraits of distinguished teachers and graduates still living are found Rev. Timothy P. Frost, D. D., Rev. Daniel Dorchester, D. D., Rev. George H. Spencer, D. D., Rev. Bailey G. Lipsky, D. D., Rev. Arthur W. Hewitt, D. D., and Rev. C. C. Chayer, present headmaster. An account in detail of each administration is given in succeeding chapters with a wealth of anecdote, reminiscence, and insight that makes a very readable and fascinating volume not only for all alumni and friends of Montpelier but also for any specially interested in the origin and growth of Methodist educational institutions.

The dedication is in memory of Hon. William P. Dillingham, governor of Vermont, United States senator, president of the seminary trustees, "ideal Christian citizen," and life Methodist.

Timely Pamphlets

HOW TO SELECT AND JUDGE MOTION PICTURES.

By Worth M. Tippy. Federal Council of Churches, 105 East Twenty-Second Street, New York. Price, 25 cents a single copy; five or more copies to one address, 20 cents each; twenty-five or more copies to one address, 15 cents each.

This little pamphlet is both timely and informative. Dr. Tippy begins by defining the motion picture, tracing its origin and growth, and explaining the skills and techniques of the studio. He carefully shows the distinction between decency and indecency in the films, and suggests that audiences watch critically for the presence or lack of social and spiritual values in any given film. He pleads for support for those photoplays which are worth while, and sounds an encouraging note for the clean lists of favorite pictures chosen by boys and girls themselves. Block-booking and blind-buying are discussed and available review services

named. Twelve principles of motion picture selection, a bibliography, and a list of studio and picture terms that the public should know are also given. One finds no idle words in this pamphlet, which is worthy of a wide reading.

SHIRTS! A survey of the new "Shirt" organizations in the United States seeking a Fascist dictatorship. By Travis Hoke. American Civil Liberties Union, 100 Fifth Avenue, New York City. Price, 15 cents.

A surprising number of organizations with recognizable Fascist aims are listed in this thirty-page pamphlet published by the American Civil Liberties Union. "The aims of the American movements differ, but they have these things in common with each other and with Hitler," says the author. "They hate Communism, democracy, and Jews; they profess 100 per cent. patriotism; they would establish dictatorships; they are led by fanatics or patrioters or a combination of both, and they address their appeals to 'Christians.'" The propaganda of some of these organizations makes hilarious reading; for, according to the leader of the "Silver Shirts," the gravest indictment of Communism is its alleged Jewishness; Jews brought on the World War, the depression, and NRA; racial equality for Negroes is wrong because a Jew, Rabbi Stephen S. Wise, and a Jew-led Socialist, Norman Thomas, are for it. But, amusing as are these claims while the organizations making them are still of no political significance, it must be remembered that they bear a remarkable resemblance to the methods and policies of Hitler. We believe, with the American Civil Liberties Union, as stated in the foreword to the pamphlet, that such propaganda can best be combated in the open by exposure and ridicule rather than by suppression and persecution.

CHURCH REGISTER

HERALD CALENDAR

Boston Methodist Social Union, Dr. Clarence R. Skinner, Speaker, Boston Chamber of Commerce Building, Feb. 18
New England Area Council, Wesleyan Hall, Boston, Feb. 20, 21
Brotherhood Day, Feb. 24
Norwich District Meeting, Willimantic, Conn., Feb. 25
Council of Cities, Cincinnati, O., Feb. 26-28
World Day of Prayer, March 8
Editorial Council of the Religious Press, Hotel Willard, Washington, D. C., April 23, 24
Book Committee, Annual Meeting, New York City, April 30
Board of Bishops, Semiannual Meeting, Chicago, Ill., May 15-19
Lasell Epworth League Institute, Auburn-dale, June 30-July 7

CONFERENCES OF BOSTON AREA

East German, Philadelphia, April 3, Bishop Wallace E. Brown
Eastern Swedish, New York, April 25, Bishop Titus Lowe
Maine, Houlton, May 8, Bishop Adna W. Leonard
New England, St. Paul's, Lowell, May 1, Bishop Leonard
New England Southern, Taunton, June 12, Bishop Charles Wesley Burns
New Hampshire, Rochester, April 24, Bishop Burns
Vermont, Springfield, May 21, Bishop Brown

DR. SCUDDER'S ITINERARY—Dr. Ida Scudder of the Woman's Medical College at Vellore, India, is in the United States, covering the Chain of Missions in Florida, Jan. 26-Feb. 28; North Carolina, Southern Pines and Pinehurst, March 1 and 2. Then, beginning with Washington, Baltimore, and Philadelphia, she will go on to the West and may be secured in our large cities by application to Mrs. Henry

Some of Our Contributors

FRANK DAWTRY, London, England; widely known publicist and writer on international questions in Great Britain, from the viewpoint of the organized peace movement.

HAROLD D. CAREW, Pasadena, Cal.; literary editor of the *Pasadena Star-News*.

HOWARD A. PEASE, Fitchburg; minister of the First Parish Unitarian Church.

EDWARD L. ISRAEL, Baltimore, Md.; rabbi of the Har Sinai Congregation.

W. Peabody, chairman of her committee, in care of Miss Hilda Olson, treasurer, Marmion Way, Rockport, Mass. Engagements have already been made in Chicago, Milwaukee, Ohio, and other mid-West and Western states. On her return, Dr. Scudder will speak in New York and New England cities.

MEMORIAL MARKERS for Methodist ministers in quantity must be ordered in advance. Methodist Book Room, 581 Boylston Street, Boston.

BOSTON METHODIST PREACHERS' MEETING—Monday, Feb. 18, 10.45 A.M., Wesleyan Hall, 581 Boylston Street. Speaker, Dr. Charles E. Park, pastor of First Church, Unitarian, Boston.

CHURCH ARCHITECTURE AT COUNCIL OF CITIES—An extensive display of church architecture will be exhibited at the Council of Cities, Gibson Hotel, Cincinnati, O., Feb. 26 and 27, and E. M. Conover, director, Interdenominational Bureau of Architecture, 105 East 22d Street, New York, will be on hand to talk with any one who may have present or contemplated building or equipment problems.

W. H. M. S.—The Lynn District Woman's Home Missionary Society will hold its mid-winter meeting on Tuesday, Feb. 19, at College Avenue Methodist Episcopal Church, West Somerville. Sessions at 10.30 A.M. and 1.45 P.M. There will be a playlet and good music. Rev. R. H. Gross, pastor of the Bethel African Methodist Episcopal Church, Lynn, will be the afternoon speaker. Luncheon at 12.30. Make reservation with Mrs. Bertha M. Corfield, 52 Liberty Avenue, West Somerville.

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10.45 Morning Worship
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Leonard C. Harris, Minister

MAINE

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155 Pine Street, Bangor, Maine
Church School 9.30 A.M.
Morning Worship 10.45 A.M.
Epworth League 6.00 P.M.
Evening Service 7.00 P.M.
Rev. Louis S. Staples
160 Essex Street, Bangor, Maine

PLEASANT ST. CHURCH

Waterville, Maine
Sunday Services
Church School 9.45 A.M. Worship 11 A.M.
Student Forum 6.30 P.M. E. League 6.30 P.M.
Worship 7.30 P.M.
Harold Charles Metzner, 20 Center St

MASSACHUSETTS

CHURCH OF ALL NATIONS

Morgan Memorial, Boston, Mass.
Sunday Services
English 10.45 A.M.
Italian 10.45 A.M.
Colored 4.00 P.M.
Syrian 5.30 P.M.
Rev. E. J. Helms, Supt.
Residence, 119 Palfrey St., Watertown, Mass.

COPLEY CHURCH, BOSTON

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Services Sunday 10.45 A.M., 7.30 P.M.
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TREMONT STREET CHURCH

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Azariah Foster Reimer, Minister.

CENTRAL CHURCH

66 West Elm Street
Brockton, Mass.
Sunday Services
Morning 10.30
Evening 7.00
Orville Edward Crain, Minister
258 West Elm Street, Brockton, Mass.

ST. MARK'S CHURCH

Corner Park and Vernon Streets
Brookline, Massachusetts
Sunday Services
Church School 9.45
Morning Worship 11
Evening Service 7
Dr. William R. Leslie, Minister
1455 Beacon Street, Brookline, Mass.

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J. Lester Hankins, Minister
38 Langdon Street, Cambridge, Mass.



FIRST CHURCH, FITCHBURG, MASS.

Corner Fox and Elm Streets.
Sunday Services: 9.30 Church School
10.45 Morning Worship
6.00 Epworth League
7.00 The Friendly Hour
Rev. Arthur Hopkinson, Minister
Residence, 58 Oliver Street.

CENTRAL CHURCH

Opposite "The Common," Lawrence, Mass.
9.30 A.M. Church School
9.45 A.M. Young People's Forum
10.45 A.M. Public Worship
Ernest Albert Miller, Minister
1 Logan Street, Lawrence, Mass.

MALDEN CENTRE CHURCH

Pleasant and Washington Streets
10.30 A.M., 7.00 P.M.
Ministers
William S. Mitchell
Mont M. Thornburg

FIRST CHURCH, MELROSE

Church School 9.30 A.M.
Morning Worship 10.45 A.M.
Young People's Forum 6 P.M.
Epworth League 6 P.M.
Minister, Rev. John L. Ivey
Residence, 647 Main St.

FISK MEMORIAL CHURCH, NATICK

Sunday Services: 10.30 A.M. and 7 P.M.
Minister, Rev. Guy H. Wayne
Residence: 5 Clarendon Street
Centennial celebration of the Church, May 19-26

NEWTON CENTRE CHURCH

Cor. Langley Road and Center Street
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Church School 9.45 A.M.
Morning Worship 11.00 A.M.
Young People's League 6.30 P.M.

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Worship and Sermon 11 A.M.
Junior High School League 4.30 P.M.
Young People's Meeting 6.00 P.M.
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Worship 10.45 A.M. and 7 P.M.
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Morning Worship 10.45 Evening Service 7.30
Midweek Thursday 7.45

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Everybody's Forum

(Continued from page 146)

ness of good people in the church has, always troubled me; they are so cold and calculating and forever talking about putting different things across, that a sensitive soul today feels almost ashamed to go to church. But in your editorial you give us hope to believe that, in the long run, character, and not wealth, success, or health, is the final test of man.

WILLIAM LINCOLN PALMER.

Cambridge.

Reconstruction Not Deep Enough

TO THE EDITOR OF ZION'S HERALD:

"WE are pilgrims of the infinite. . . . Let us look with compassion upon our fellow men in their weakness and despair."

That couplet alone, of your editorial "Have Pity," has a ring fit to clang round the earth in such an era as this. Stalwart pilgrims, themselves hard beset, but with a long look, going gently, mercifully among the exigencies of the caravan. The world needs today that mercy of the far-seeing—the compassion of the strong.

Some one recently said the fault in the reconstruction effort of the day is that it is not broad enough, not bold enough, not detached enough. Maybe so, but verily it is not deep enough. It has not torn out the roots of bitterness in the subsoil of the land, or touched with the finger tips the selfishness of the privileged, or removed the obsolescence of the old order. Mountains of charity there may be on which lives momentarily depend, but that is a far cry from human justice and that compassion of the children of the infinite with "the Celestial City of ineffable glory" ahead.

SAMUEL W. IRWIN.

The Christian Commonwealth, Newllano, La.

Newsreels and War

TO THE EDITOR OF ZION'S HERALD:

FOR some time it has been obvious that movie newsreels were being exploited for military glorification and for the spreading of the doctrine of armed preparedness. More sinister, however, is their diabolic activity in fomenting trouble between the United States and Japan.

I chanced the other day to see a section of a newsreel that should, in my judgment, have been censored by the State Department

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THE CHURCH AND SOCIETY

By F. ERNEST JOHNSON

THE AUTHOR develops a theory of the relation of the church to problems of contemporary social and political life, based upon an inquiry into the nature of the church and of personal experience—in other words, discloses the durable foundation of a "social gospel." He undertakes to build a synthesis of the individual and social elements in religion, discussing in this connection current trends in theological thought and emphasis. The function of the church is developed in relation to the community and the state. The issues of class conflict, resistance to war, relations with the labor movement, and kindred questions are analyzed in the light of the Christian message and of a Christian strategy. Especial attention is given to the problem of social education. An attempt is made to plot a course for organized Christianity in a confused world, which takes account both of the institutional limitations of the church and of the growing pressure for social crusading.

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THE METHODIST BOOK CONCERN

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in the interest of international goodwill. This section first presented a Japanese diplomatic representative who spoke of Japan's demand for naval equality. He was followed by Representative Vinson, father of the insidious Vinson bill, who announced in a truculent manner that the naval affairs committee was prepared to recommend that the United States lay the keels of five ships for every three laid by Japan.

In a day that calls for calmness and high-minded statesmanship, belligerent boasting about a race in naval construction is scarcely in the interest of international understanding. Has the State Department no right of veto over movie material such as this?

Whether or not any government agency has the power or the will to do anything about such warmongering, we Christians should do well to let our peace conviction register at the point of condemning all exploitation of newsreels for military purposes and for the stirring up of international discord.

NORMAN W. TWIDDY,
Pastor Methodist Episcopal Church,
Hempstead, N. Y.

Methodism and the World Court

TO THE EDITOR OF ZION'S HERALD:

BY the morning paper, I note that adherence to the World Court protocol as proposed by the Administration was defeated by a 52 to 36 vote—lacking 7 of passage.

I also note by the morning paper that a more or less self-appointed voice on this matter, Rev. Charles E. Coughlin of Detroit, is credited with influencing 50,000 to 100,000 telegrams, sent to senators, urging defeat of this bill. This voice of Coughlin's, together with Hearst's papers, and some other reactionary organs, evidently produced pressure enough to defeat this legislation.

What I am wondering is, where was the great voice of the great Methodist Church in this particular instance? The Methodist

Church has preached and proclaimed peace, world brotherhood, cooperation and collaboration for reduction of armaments, and all this stuff, for the past ten years. It has declared for it and claimed it stood for it, but when the thing came to a climax and the question needed a real powerful punch, such as the opposition gave it, where was the voice and influence of the Methodist Church? I will tell you where it was. It was sulking over the repeal of the eighteenth amendment.

The only semblance of support I saw, from the Methodist Church, was a short statement in the Jan. 23 issue of ZION'S HERALD, which, by the way, to my mind, best represents the thinking of the Methodist Church, and which has taken ground far in advance of it—especially as relates to the present Administration in Washington and its social program.

Nevertheless, I feel that the church as a whole, through its pulpit and its press, fell down miserably with its support of this important piece of legislation, failing to live up to its own preachments.

J. L. DANIELS.

Dubuque, Ia.

A Theolog's Prayer*

Ronald White

I am only a thread:
Make me a thong.

I am only a note:
Make me a song.

I am only a blossom:
Make me a seed.

I am only a thought:
Make me a deed.

I am only a branch:
Make me a vine.

I am only a clod:
Make me divine.

*After the manner of Amado Nervo's poem "A Mexican's Prayer."

Another New Feature

A NEW advertising feature, the "New England Methodist Church Directory," which appeared for the first time in last week's issue of the HERALD, has been the cause of some little misunderstanding upon the part of pastors in the Boston Area. These small church announcements are paid advertisements upon the basis of a special offer intended to develop a wider interest in the work of the local churches of this section of the country. They were secured upon the solicitation of the advertising manager, who is still at work developing this special feature. He hopes in time to reach every pastor interested in the plan. Any minister or layman who would like to have his church advertised in the HERALD from week to week should communicate with Rev. John G. Rogers, 581 Boylston Street, Boston, regarding space and rates.

Personals

(Continued from page 151)

shown in occasional essays and poems. She was a church school worker, and used her abilities in a unique and original manner by telling stories for children and illustrating them with lifelike paper cut-outs made as she talked. She leaves her husband, Professor E. E. Bovee of the Sioux City public schools, and three children.

—Dr. Albert Schweitzer is returning to his work in Africa. His stay at Lambaréné this time will be a comparatively short one, however, since he is due to give his second series of Gifford Lectures in Edinburgh next November.

—Dr. H. B. Longden, the oldest member of the faculty of DePauw University in age and in service, will retire at the end of the present college year. Dr. Longden was graduated from DePauw in 1881 and joined the faculty the following year. He has been vice-president of the university since 1922.

—Dr. John R. Mott, accompanied by Mrs. Mott, is soon to leave for the Far East, to be gone until June. He will visit Japan, Korea, China, and the Philippines in the interest of the International Missionary Council, of which he is chairman.

—Rev. James V. Claypool, pastor of Haven Methodist Episcopal Church, East Providence, R. I., is preaching at the noonday services in Grace Church, Providence, this week on the five major petitions of the Lord's Prayer.

—Dr. Clarence Tucker Craig, professor in the Oberlin Graduate School of Theology, has a Sabbatical leave for the

The Liquor Harvest in Massachusetts

FOR WEEK ENDING FEB. 8, TOGETHER WITH FIGURES FOR CORRESPONDING WEEK

A YEAR AGO

	1935	1934
PERSONS KILLED by motor vehicles,	10	17
OPERATORS CONVICTED of driving under influence of liquor,	72	86
LICENSES AND REGISTRATIONS SUSPENDED OR REVOKED for driving under influence of liquor,	54	66
SENTENCES IMPOSED in liquor convictions,	45	73
APPEALS AND INDICTMENTS,	32	17

From the Report of Frank A. Goodwin, Registrar of Motor Vehicles of the Commonwealth of Massachusetts

present semester which he plans to spend in Egypt, Palestine, Turkey, Italy, and Germany. He and Mrs. Craig sailed for the Near East Feb. 7.

—Rev. James N. Seaver, pastor of the First Methodist Episcopal Church of Methuen, is bereaved by the death of his mother, Mrs. Emma C. Seaver, which occurred in Hillsboro, N. H. Mrs. Seaver was the widow of Clarence Seaver and formerly resided in Wareham on Cape Cod, where she was active in the work of the Methodist Episcopal Church. Besides the son already mentioned, she leaves five other sons, three daughters, a brother, and a sister. A grandson, Rev. Ralph F. Seaver, Jr., is the present pastor of the Wareham Church. Funeral services were held in that church, with Rev. Charles X. Hutchinson, Jr., of Sagamore officiating. Burial was in the Center Cemetery, Wareham.

ence," said the editor in the first number "is to discover and to discuss what the younger Methodists think and want." The same spirit of fearless adventure in the proclamation of personal and social evangelism that marked the paper in its early days, still characterizes it at the present time under the editorship of Dr. Benjamin Gregory. May this "Journal of the New Methodism" live long and prosper!

The life and work of the late Dr. Claudius B. Spencer, for many years editor of the *Central Christian Advocate*, are memorialized in a beautifully printed brochure containing an account of his career and of the funeral service, and a large number of tributes from the press and from leaders in the church. A fine portrait of Dr. Spencer forms the frontispiece.

The Simpson Methodist Episcopal Church and the Clinton Avenue Congregational Church of Brooklyn, N. Y., have entered into a federation under the name of the Clinton Avenue Community Church. Rev. Frederick K. Stamm, pastor of the Clinton Avenue Congregational Church, becomes the pastor of the Community Church, and Rev. Harry T. Howard of Simpson Church, co-pastor. The federation has a total membership of approximately one thousand. For A. Horne, president of the board of trustees of Simpson Church, served on the committee from that church which met with a similar committee from the Congregational Church and worked out the plan of federation.

A very interesting Laymen's Number was issued by *The New Outlook*, organ of the United Church of Canada, under date of Jan. 23. We have no doubt it was widely read throughout that church, and we hope that as a result many laymen who had not been subscribers were enrolled as regular readers of the paper. ZION'S HERALD is pleased to think that its special Laymen's Number of last fall may at least have encouraged the editor of *The New Outlook* in making a similar venture.

BRIEFLETS

Beginning with the April issue, the *Adult Bible Class Monthly* (420 Plum Street, Cincinnati, O.) will carry a three months' course on home missions, prepared by Dr. E. D. Kohlstedt, executive secretary of the Board of Home Missions and Church Extension. The course is entitled "An Eastern Gospel in a Western World."

A special jubilee number of *The Methodist Times and Leader* of London marks the fiftieth anniversary of the founding of *The Methodist Times* under the editorship of Rev. Hugh Price Hughes. With the jubilee number is a supplement the first page of which is a reproduction, considerably enlarged, of the front page of the first issue of the *Times* containing an editorial setting forth "Our Reason d'Être." The paper was founded to meet the need of "a journal written by young Methodists for young Methodists." "One main object of our exist-

LEVEL
ONE

Zion's Herald

Wednesday February 20 1935



Jan 36
Mr. H. P. Cummings
12 Cottage St.
Ware, Mass.

THE WASHINGTON MONUMENT WITH THE DOME OF THE UNITED STATES CAPITOL IN THE
BACKGROUND

See page 177

"Praise God!"

Is America a Christian Nation?

Azariah F. Reimer

WHAT is Christianity? Is it a religion, or a system of highest idealism, at which we may aim in thought and conduct, which we may preach, but which in reality belongs to the realm of aspiration and of dreams? This has been the evident result of our Christianity in our boasted "practical" world until now.

Christianity, as a social program for humanity, has never yet been tried. Christianity, except as Churchism, is quite foreign to ongoing human organization and action until this day. Even a consistent Christian individual is so unusual in our world that we marvel at him. So few have lived the Jesus program—"He that is greatest among you shall be your servant"—that we either designate such persons as eccentrics or else build monuments to them.

YONDER in Washington, D. C., are two monuments in plain view of each other. One is the highest monument ever erected to a man; the other is the broadest. The former is to George Washington, the latter to Abraham Lincoln. Both of these are to commemorate untold suffering and sacrifice—endless servanthood—for humanity.

Washington and Lincoln are our American great ones, yet it would seem as though generally, and as a nation, we had learned little or nothing from them. Our nation and our world is not one of Washingtons and Lincolns. Men have departed from these ideals and become what they call "rugged individualists," which means, in the main, "Get all you can while the getting is good, and keep all you can as long as you can."

Greed! Greed! Greed! It created the World War, with all its immeasurable loss and woe, and all our world suffering and chaos world-wide since—and the end is not yet.

A few days ago, I happened to listen to a radio address from Washington by a recognized national leader and authority. A single sentence was, "Today one half of one per cent. of our population owns two fifths of all the stock of our great national industries."

No, Washington and Lincoln may be our national *poems*, our *ideal* Americans, but they are not our national patterns. And to suggest that Jesus Christ is the teacher and example for our life today—why, that is Great Comedy!

BUT it is "out of the depths" of experience that this is written. On a single day recently, I had occasion to visit four different municipal or federal

relief stations. Line, double line, triple line of humanity waiting for the bits of food or money or clothing just to keep on living! And there are a score of such centers in Boston. And our city is only a sample of what is going on in cities throughout our country. Similar scenes come to us almost every day.

After such a day, my heart is sick, and sleep departs from my eyes at night. This is civilization! Better speedily revert to barbarism, if civilization does this!

Christianity? A Christian nation? Can Christians be "rugged individualists"? An affirmative answer is impossible. In our fair land, the richest on earth, nearly one seventh of all our population are somewhere in those tragic lines. Almost twenty millions of our people are dependent upon public relief in what we have fondly called God's country.

HOW is the way out of this starvation and slavery? A loud shout arises, "Communism!" To which my heart and soul cry out, "No! No! No!" If, to be fed and clothed and sheltered, men and women must be bond-slaves under the lash or the bullets of heartless tyrants, then Communism is not the way. If life has no sacredness and can be taken—one or many—at the fancy of rulers, Communism is not the way.

We are told by authorities that at least 2,000,000 people died or were slain in Russia in those dreadful years from 1918 to 1922. In the winter of 1932-'33, the peasants in Southeast Russia were robbed of their wheat by their government, and the best-informed tell us that one tenth of that population starved to death. Just a word of criticism of that government by one under it, and the firing squad silences the critic before sunrise.

No, God save us! Communism is not the way.

God is dead in Communism; Christ is continually crucified in Communism, and His followers are pursued to death. No Christian home, no parental love, no future hope, no life beyond the cold, dark grave! This is Communism.

And Naziism and Fascism are only a bit better, if any at all. Surely these systems offer no hope for our America, or permanently for our world.

WHAT then? *Christ is the world's only hope.* Dimly, oh, so dimly we begin to see this. We are suffering keenly, but we have not yet suffered enough. Those of us who know, and who are not blinding our eyes, anxiously ask, "Will not our social Vesuvius burst forth with its burning destruction upon America before we learn our lessons and readjust our whole civilization?"

God still rules this world. Our sad condition is God's inevitable judgment

upon us sinners. A contemporary writer recently said, "Washington, D. C., is only a lunatic asylum." God bless our President! He is doing his very best. But can he succeed against our national spirit? "Chiselers" ruined the NRA. The ERA helps to feed 20,000,000 starving ones. Last year we had forty-six persons who paid income tax upon incomes of more than \$1,000,000 in the year, while we had 81,000 persons less than in the previous year with incomes from \$2000 to \$5000. What is the way out? How can we escape?

THE answer sounds like pulpit eloquence—trite as sermons, but as new as God's eternal truth. The Prophet of Nazareth, Jesus Christ, has the program—the only program. The principle of the "servant" is the principle. The great, *i. e.* the strong and capable, shall be the servants, and the strongest shall be the greatest servants. A nation, a world, organized on the basis of "each for all, all for each"—this is the only permanent way out. Go to the bees, ye foolish ones, consider their ways and learn wisdom.

No, the eleventh commandment is not archaic. It is instead still in advance of our world. It is our rainbow of promise on the threatening clouds, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and thou shalt love thy neighbor as thyself."

A world of God-lovers and Christ-followers and humanity-servers—that is the only way.

Is Christ obsolete? No; for us, He has not yet come, His kingdom is yet to be. It must come. It is the world's only hope.

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Zion's Herald

VOLUME CXIII

BOSTON Wednesday February 20 1935

NUMBER 8

The Next General Conference

WHERE will the next General Conference of the Methodist Episcopal Church be held? Will any General Conference be held in 1936? If one is held, will the delegates be required to pay their own way or a large part of it? These are some of the questions that are now being asked throughout the church as we approach the time for the great quadrennial meeting. The financial problem in connection with such a gathering at the present time appears to be a baffling one. In these depression days the fund for this purpose is far from adequate and many ministers and laymen are themselves suffering from financial reverses. The proposition that delegates elected to the General Conference of 1936 be required to pay all their own expenses or at least for their entertainment while in attendance or their transportation to and from the seat of the Conference will not commend itself to the church. What would happen, should any such plan of either total or partial self-financing of delegates be adopted? Laymen of means, ministers in "detached service" or in the higher salary brackets might arrange to attend, but many if not all of the foreign delegates, a majority of the colored delegates, and representatives from small and struggling Conferences in frontier and rural regions particularly would be prevented for lack of money from participation in the meeting. A General Conference under such circumstances could not in the nature of the case be truly representative. It would be better to postpone the Conference scheduled for 1936 than to leave it in the hands of a privileged few.

ANOTHER question pressing just now for an answer has to do with the race-discrimination issue raised at Atlantic City. Already we are hearing that "it will be impossible to hold a General Conference within the bounds of the United States if we are compelled to adhere strictly to the action taken in 1932." What was that action? On May 7, Dr. Ernest F. Tittle introduced the following resolution, which was adopted:

WHEREAS, "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all"; therefore, be it

Resolved, That the General Conference of the Methodist Episcopal Church shall hereafter meet only in

cities where hotels, sufficient in number to accommodate its delegates, shall in writing agree to meet the following conditions:

- (1) No segregation of specific groups in room assignments.
- (2) No discrimination against any delegates in the use of hotel entrances, lobbies, elevators, dining rooms, and other hotel services or facilities.
- (3) Specific instruction of hotel employees by the hotel authorities regarding the interracial character of the Conference and the treatment of all delegates with equal courtesy.

"No city will take the General Conference on the terms laid down in the Tittle resolution," say its critics. We deny the statement. We believe there are cities in this country that would be glad to entertain the General Conference and accept the mandate to treat Negroes as human beings and free American citizens. It ill behooves any Methodist or group of Methodists to surrender on this point until every last possibility is exhausted. There are cities in New England, we feel sure, where the conditions laid down in the Tittle resolution would be accepted and fulfilled to the letter. Springfield, Massachusetts, for example, belongs in this class. Indeed, during the discussion of the question at Atlantic City, Dr. George A. Martin of Springfield, a member of the New England delegation, secured the floor and said, "I rise to say that if there should ever be a question as to a place of meeting for the General Conference, Springfield—" But at this juncture he was declared out of order by the presiding bishop and never finished the sentence.

METHODISM needs to watch her step in these days. We preach with great oratorical flourish the brotherhood of man. But too often when it comes to the practical issue we forsake our Lord for the ways of the world. For example, here is a letter that recently appeared in *The Christian Century* from "Pastor Ignotus" of New York City relative to the Council of Cities to be held Feb. 26-28 in Cincinnati, under the auspices of the Board of Home Missions and Church Extension:

I am a white pastor of a city church. Today I received from the home mission board of my denomination (Methodist) a form letter from which I quote: "My dear Brother: In response to your inquiry I am glad to send you a copy of the program

for the Tenth Council of Cities. I sincerely hope you can attend. There is one striking difference in this program from those of the recent councils, namely, a larger place for general discussion. Note the general topics that are covered: 'The Racial Ministry of the Church.' . . . The sessions will be held at the Hotel Gibson. . . . Rates at the Hotel Gibson. . . . Rates at the Netherland Plaza. . . . Rates at the Manse hotel (for colored delegates). . . . Rates at the Ninth Street Y. M. C. A. (also for colored men). . . . Hoping to see you. . . ." That 'race discussion should be pointed, shouldn't it?

In response to a letter of inquiry concerning the ground for this criticism, the superintendent of the department of city work of the Board of Home Missions says, "The quotation of 'Pastor Ignotus' is correct but partial." The superintendent then goes on to say that several Negroes were prominent in making the arrangements at Cincinnati, and points out the consideration that the rates in some of the larger hotels were prohibitive for Negro delegates, and the fear on the part of local Negro leaders that to raise the color-line

question might destroy the good relations between the Cincinnati hotels and their colored help. The superintendent of the department of city work also indicates that the management of the hotel where the council sessions are to be held has arranged not to discriminate against Negroes in the group luncheons, although it is unwilling to furnish lodging for colored delegates.

The whole problem of course is difficult and complex, but in our efforts to solve it "realistically" we too often surrender fundamental Christian principles, as is being done, we believe, in this particular instance. What an opportunity the promoters of the Tenth Council of Cities had to come clean and clear at Cincinnati or some other city on this whole issue of race discrimination! Such an action alone would have done more to commend the church and the Board of Home Missions than all the discussions and resolutions of the coming meeting. Let every loyal Methodist pray that we may not be led to regard the Tittle resolution adopted in 1932 as merely a "scrap of paper."

AN OUTLOOK ON THE NEWS OF THE WORLD

Another War?

WILL the border conflicts in Ethiopia lead to war between that country and Italy? Developments during the past week point in that direction. On Thursday a dispatch from Rome said that soldiers would be Benito Mussolini's reply to Ethiopia's defiant disclaimer of responsibility for Italo-Ethiopian hostilities in Africa. A Government spokesman declared that no written reply would be sent to Emperor Haile Selassie, whose forthright communication handed to Mussolini on Wednesday blamed Italians for the border conflicts. Instead, it was revealed informally that detachments of Italian troops would start leaving Sicily Saturday for Eritrea and Italian Somaliland, Italy's colonies lying to the east of the African emperor's domain. As the Fascist grand council met to decide what action should be taken in the face of Ethiopia's initial refusal to pay indemnities for Italian soldiers killed in border clashes, the Government spokesman revealed that some small units of mobilized troops had already left for the colonies, adequately supplied with materials for war.

The Fight for Freedom

FOLLOWING quickly upon the recent press release of the Methodist Federation for Social Service attacking the New Deal, another statement was given out by the federation on Feb. 10 regarding the threat to constitutional liberties. This statement called upon Methodist ministers and laymen and upon churches, Epworth Leagues, Sunday schools, students' groups, women's organizations, and bona-fide patriotic organizations to exert pressure upon members of Congress in an effort to get them to vote against such legislation as might limit freedom of speech, freedom of the press, or freedom of assembly and education. It also called upon them to mobilize against Fascist tendencies "such as are repre-

sented by Father Coughlin, Huey Long, William Randolph Hearst, Elks lodges, the United States Chamber of Commerce, and so-called patriotic organizations." "If American citizens let these laws pass," declared Dr. Harry F. Ward, secretary of the federation, in connection with the release, "they will wake up to find they have lost all the freedom guaranteed them by the Constitution. If the Communists are denied their constitutional rights, we shall soon see the order of events that was followed in Europe. First the Communists are repressed; then the Socialists, then the labor unions, then the others. If this legislation is passed, big business will have the legal machinery to put out of business any organization that opposes capitalism or war or that conducts a strike. It will not be necessary to subsidize Fascist storm troops. They will kill democracy in the name of democracy, and they will trample upon every sacred principle of Christianity." The federation has issued a timely warning that should be carefully heeded before it is too late.

The Hauptmann Verdict

AFTER deliberating for eleven hours and six minutes upon the fate of Bruno Richard Hauptmann, whose trial on the charge of kidnaping and murdering the Lindbergh baby had been under way in Flemington, N. J., for thirty-two days, the jury on Wednesday of last week brought in a verdict of "guilty of murder in the first degree" and Justice Thomas W. Trenchard, the presiding judge, sentenced the prisoner to death in the electric chair during the week beginning March 18. The jury considered approximately 2,000,000 words of testimony and argument and studied a mass of exhibits including the kidnap ladder, the ransom money, and handwriting samples. As soon as the verdict was rendered, Edward J. Reilly, chief of the defense counsel, declared that he would file an appeal and "carry it to the highest court in the country."

Who Wants War?

A STARTLING ARRAY OF FACTS AND FIGURES ON THE CRIME OF WHOLESAL
MURDER

Edgar Blake

WAR clouds hang heavily over the world. Whichever way we look, at home or abroad, Near East or Far East, Europe, Orient, or America, we see nations, nervous with tension and anxious with fear, preparing for war. The mad race for armaments is in full swing everywhere.

According to data recently published by *The Literary Digest*, France has nearly seven million men (6,952,213), 17 per cent. of its total population, ready for combat.

In Italy every sixth person (6,495,535) is being trained for battle. Not satisfied with such an army, Mussolini has decreed that all male children six years of age and over shall be enrolled for compulsory military training to give them "a passion for military life." The legend of the Italian schoolroom seems likely to become, "Little children, kill one another."

Germany, in spite of the limitations put upon her by the Treaty of Versailles, has an army of 5,000,000 men and one of the largest military budgets, \$550,000,000, of any nation in Europe. Even the Germans appear to have learned nothing from the war. The spirit of the Kaiser has come back.

Russia has the best-trained standing army in the world, with 15,000,000 men to draw on for training.

Great Britain is building her navy to the maximum strength allowed her by the Washington Conference and is creating an air fleet unsurpassed in strength and striking power by any nation in Europe.

Japan has the largest military and naval budget in her history. She has increased her fighting force in the air to more than 3000 planes, supplied largely by American and British armament-makers with the approval of their governments. Her army is at the zenith of its strength. She has overrun northern China and made Manchuria a vassal state. She aims to make herself the dictator of the Far East.

China is awaking. With the largest potential resources of any nation in the world, China is arming as rapidly as her finances will allow.

THE United States is leading the procession in military expenditures. We have 700,000 men, the largest number in our peace-time history, ready for immediate mobilization. Our military

expenditures for the current year, not including our naval building program, will approximate one billion dollars, the largest military budget of any nation in the world. With the national budget \$15,000,000,000 in the red in the last five years and no relief in sight, we are spending three million dollars a day to equip ourselves for another war.

In addition to this enormous sum for military maintenance and equipment the Government is spending and proposing to spend approximately \$1,100,000,000 for new naval building. Our total expenditures for war preparation this year will exceed the combined military budgets of Great Britain, Italy, and Japan. No nation in the world's history has ever had so large a military expenditure in peace times as the present military budget of the United States.

President Roosevelt recently stated in a message to Congress, "The people are being taxed to the point of poverty and starvation in order to enable governments to engage in a mad race for armaments which, if permitted to continue, may result in war." Yet, in spite of his prophecy of disaster, the President has shown no disposition to cut or curtail in any degree the present enormous military expenditures of our own government. In fact, in his latest message to Congress he asked for an increase of \$180,000,000 for military purposes the coming year.

Fifteen years have passed since the Treaty of Versailles was signed, closing the most terrible human strife in history. Yet within a decade and a half of the signing of the pact "to end war" forty million men, twelve million more than in 1913, are under arms prepared for another bloody struggle more terrible than the last one.

In a recent address in London, Lloyd George said: "The world today is a jungle and the nations are prowling through it, snarling at each other and baring their teeth at each other. Any moment," said he, "a mistaken gesture or a misunderstood arrangement may make them spring at each other's throats and tear and rend each other."

The world is sitting on a volcano that any moment may burst forth and engulf it in a holocaust of human slaughter. Unless the militarists are curbed, unless the people awake to their peril and make effective protest, what yet remains of our

civilization may be wiped out in a welter of fire and blood.

WHY armaments? Our military leaders answer that armaments are necessary for national security, that armies and navies are the guarantors of peace.

This answer is as false as it is futile. Every page of history stamps it a lie. "Whatsoever a nation soweth, that shall it also reap." This is the law of nature and the law of God. Nations that prepare for war reap war. Mr. Coolidge, seven years ago, solemnly said, "The American government and people are convinced that competitive armaments constitute one of the most dangerous and contributing causes of international suspicion and discord and are calculated eventually to lead to war." Addressing the Geneva Conference last November, the official representative of the United States reiterated Mr. Coolidge's sentiments. "My government," said he, "firmly believes that without disarmament there is no sound basis of peace."

Europe spent forty billion dollars in forty years on armaments, professedly in the interest of peace and security. Every dollar spent on armaments weakened the structure of peace. Every expenditure on armies and navies undermined the foundations of security. In 1914 the mad race culminated. The colossal structure crumpled and collapsed, burying Europe under an avalanche of destruction and despair. Ten million lives were sacrificed on the battlefield. Twenty-five million other lives were taken as the direct and indirect toll of the terrible strife. More than \$400,000,000,000, the savings of centuries, were wiped out and wasted.

Nations came out of the war broken and bankrupt, buried under a mountain of debt from which it is doubtful if they can ever dig out. Industry was disorganized, trade ruined, finances depleted to the vanishing point. The chaos in which the whole world has been weltering during the last five years, with no relief in sight, is the outcome of the World War. Civilization is threatened. The whole humankind is suffering from wounds that ages will not heal.

The war that was to end war has proved only a prelude to another. A greater war is in the offing. The war that was to make the world safe for democracy has resulted in dictatorships for two thirds of mankind. Fascism, Naziism, and Sovietism are threatening liberty and democracy everywhere. America is not safe. Our country is endangered by the same destructive forces that are destroying human freedom everywhere. If our liberties are

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EDITORIAL MISCELLANY

"Beacon Lights" of the Church

CHURCH history written as a series of short biographies is the method by which Dr. S. J. Case, professor of church history in the University of Chicago, presents this field to the general reader. His "Makers of Christianity, from Jesus to Charlemagne"* provides interesting and distinctive reading.

One cannot read history from the standpoint of biography without reflecting on the importance of the leadership of specially qualified men. Oftentimes progress waits for the right man, as in the case of Boniface, self-appointed missionary to the Germans, who became the very successful organizer of the church among the barbaric tribes that had formerly resisted the extension of Christianity. When leadership was absent in the political field, and the Roman Empire was at the mercy of the oncoming barbarian hordes, the church provided one of its most eminent leaders in Leo, who fulfilled the functions of both statesman and ecclesiastic. On the other hand, when Pope Leo III came to a critical time, unequal to the handling of his tasks, the state provided in Charlemagne a man capable of meeting every emergency, and the future relation of church and state was largely determined by the relation to each other of the personalities of these two.

Another observation that grows out of Professor Case's valuable book is that the early Christian church owed much to leaders who had attained a high station in the business of the world. Tertullian before his conversion was a highly successful court attorney, Cyprian was a professor of rhetoric and master of oratory, Basil was a wealthy rhetorician, Augustine was leader of a philosophic school, Gregory the Great was prefect of Rome. Most of the great names of the centuries after the first represent men of the highest education their day could afford, and not a few of them men from families of wealth. It is evident that Christianity then as now was congenial to the advance of education, that it took its place fairly soon as an influence of weight among people of the world, that it drew prominent people into its circles

*MAKERS OF CHRISTIANITY, FROM JESUS TO CHARLEMAGNE. By Shirley Jackson Case. Henry Holt and Company: New York. Price, \$2.

43 Years Ago in ZION'S HERALD

(Feb. 17, 1892)

PERSONALS

—The *Old Testament Student* for February presents to its readers the strong, genial and scholarly face of Prof. James Strong, S. T. D., of Drew Seminary.

—C. H. Fowler, jr., son of the Bishop, who accompanied him to Mexico, has a very interesting letter in the *California Christian Advocate* of Feb. 3 descriptive of their travels in that land.

—Chaplain McCabe will spend Sunday, Feb. 21, with the Methodist churches in Brockton. He will preach the annual missionary sermon in Central Church in the morning, and there will be a mass meeting in the same church in the evening.

—It is reported that during the first day that the body of Spurgeon lay in state in his Tabernacle in London, fully 50,000 people looked the dead preacher in the face. What a testimony to the influence of a humble but faithful minister of the Gospel of Christ! In this connection we call the attention of our readers to a very interesting contribution upon Spurgeon from the pen of Rev. J. Weare Dearborn, on the second page.

—Bishop Foss has devoted several days to an examination of the work of the New England Southern Conference, meeting the presiding elders, addressing preachers' meetings, and preaching in several of the leading churches, preparatory to the approaching session of the Conference at which he is to preside. He dropped into Boston a few hours last week, making calls at the Book Depository and at this office.

through conversion. Yet it also seems that great spirits were no more frequent than was absolutely necessary for the progress of the church.

One of the limitations of Professor Case's method of presenting history is the excess of space devoted to the action of his characters, at the cost of their thought as contained in their writings. Especially is this noticeable in the case of Augustine, whose eminence lies in his thought as much as in his action. It is true that the author refers the reader to carefully selected authorities which supplement the material of this book. Yet in biography one of the most interesting factors is the effect upon historical currents of a man's thought. The lover of Athanasius will miss much of the dramatic element that was in his life. Another limitation, which Professor Case had to choose in this style of writing, is the broken treatment of history that comes with it, and the difficulty of expounding issues as clearly as personalities. Incidentally, although the first biographical section of the book is devoted

to Jesus, and is vividly written, it is less calculated to give an idea of the man than any other section of the volume.

The thirty men around whom this book is developed are creatures of flesh and blood, and actions of momentous importance to the future of Christianity are made to appear the inevitable outgrowth of times and circumstances. Professor Case has made it possible for any layman to acquaint himself with the leaders and events of the first Christian centuries, giving the results of painstaking scholarship in a form well fitted for the time and inclination of any whose reading in this field is likely to be limited to a single volume.

PERSONALS

—Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, has taken over, upon the invitation of the National Broadcasting Company, the radio program known as "Religion in the News," for which Dr. Stanley High was formerly the speaker. Dr. Van Kirk goes on the air Saturday evenings, over WEAJ and a nation-wide hook-up, at seven o'clock, Eastern Standard Time.

—Dr. Robert L. Calhoun of the Yale School of Divinity will deliver the annual Merrick Lectures, March 10 to 14, at Ohio Wesleyan University, Delaware, O. Dr. Calhoun's general topic for the series will be "The Present Force in Platonic Thought."

—Dr. James Edwin Dunning, pastor of First Church, Orange, Cal., has been appointed by Bishop James C. Baker to be district superintendent of San Diego District, Southern California Conference, succeeding Dr. James Allen Geissinger, who resigned because of prolonged illness.

—President W. H. McMaster of Mount Union College, Alliance, O., granted a six months' leave of absence by the Mount Union board of trustees in recognition of his twenty-five years of service in the presidency, has gone abroad, accompanied by Mrs. McMaster, for a period of rest and study. They

will return to Alliance in time for the eighty-ninth Commencement, when their younger daughter, Janet, will be graduated. During the absence of Dr. McMaster, Dean J. B. Bowman will serve as acting president.

—Dr. Louis Tompkins Wright, a graduate of Clark University, Atlanta, Ga., in the class of 1911, was recently elected a Fellow in the American College of Surgeons, in recognition of his distinguished research in the field of surgery—an honor that has been conferred on but one other Negro, the late Dr. Daniel H. Williams.

—Dr. John B. Magee, pastor of First Methodist Episcopal Church, Seattle, Wash., has been elected president of the combined organization of the Council of Christian Education and the Seattle Council of Churches. "He was largely instrumental in bringing about a merger of these important phases of Christian work," says *The Christian Advocate, Pacific Edition*.

—Dr. Dillon Bronson writes from Los Angeles: "We are 'Fording' in March and April to Florida, visiting Methodist colored schools in the South, hoping to reach Washington, D. C., for Easter."

—Dr. A. Raymond Grant will conduct a week of special religious emphasis on the campus of Dakota Wesleyan University, Mitchell, S. D., during March. Dr. Grant is pastor of First Methodist Episcopal Church, Duluth, Minn.

—Dr. Fred B. Fisher, Methodist, succeeds Dr. Louis C. Cornish, Unitarian, as president of the organization of liberal churchmen known as the Free Church Fellowship.

—William T. Bennett, Jr., son of the Methodist pastor at Ogunquit, Me., has accepted a position as companion-tutor with a New York family that is spending the winter in Florida.

—Mrs. Celia M. Wallace, widow of Rev. John H. Wallace of the Vermont Conference, was ninety years old on Feb. 6. Her birthday was fittingly observed by the attendance of many friends at the reception given in her honor by her daughter, Mrs. Harry C. Fisher, with whom she makes her home, in Barre, Vt. Greetings received from a host of friends in Peacham, Barton, Morrisville, and Richford especially bore beautiful testimony to the continued love toward her for the faithful Christian ministry of Mr. Wallace and herself in those places years ago. Flowers and gifts from friends in Barre revealed her ageless charm for young and old. The Netop Class, of which she is still teacher, and the Ladies'

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Anybody Say Anything?

—It is the men who go out before the maps are made that make the maps.—*Ralph W. Sockman.*

—I was cautioned that I could say anything I wanted to in this country, especially here in New England, so long as I didn't label it.—*Jennie Lee.*

—We are at the end of an era, but not of the Christian era.—*Eugene W. Lyman.*

—The development of nationalism was the feature of the nineteenth century, the development of internationalism is the problem of the twentieth.—*Lord Lytton.*

—My generation has a responsibility for today's youth which it cannot escape.—*Mrs. Franklin D. Roosevelt.*

—Let us not fear bigness; whether we will or not, we live in a country of big things on every hand.—*Roscoe Pound.*

—When we look at life we find that the obvious is not true, but the incredible is.—*Lynn Harold Hough.*

A Noble Woman

IN the death of Mrs. Mary Haven Thirkield, which occurred on Friday of last week in Brooklyn, N. Y., American Methodism has lost one of its most distinguished woman leaders. Nearly a year ago while in Florida Mrs. Thirkield suffered a shock from the consequences of which she never recovered, though she received through the ensuing months the best of nurse and hospital care.

Mrs. Thirkield was a noble woman, devoted first of all to her husband and



THE LATE MARY HAVEN THIRKIELD

her family and then to human beings in need, whatever their race or color. Long a member of the Board of Managers of the Woman's Home Missionary Society and for thirteen years national president, she gave the society conspicuous leadership. During her administration its receipts advanced from less than \$1,000,-

000 to more than \$3,000,000 annually. Compelled to resign her office in 1927 on account of ill health, she was made president emeritus of the organization. But her interest in the society did not cease with her retirement from office, for during the Jubilee she personally secured \$50,000 in individual gifts of \$1000 each.

Mrs. Thirkield was the daughter of the late Bishop Gilbert Haven, who before his election to the episcopacy served as editor of ZION'S HERALD from 1867 to 1872, and the wife of Bishop Wilbur P. Thirkield. Her brother, the late Dr. William I. Haven, was for twenty-nine years secretary of the American Bible Society. Mrs. Thirkield was born in Malden, Mass., May 7, 1858, and was graduated from Boston University in the class of 1880, attaining during this period of preparation high rank in scholarship and membership in Phi Beta Kappa. In 1881 she was married in the Malden Centre Church to Rev. Mr. Thirkield, who had graduated that same year from Boston University School of Theology and was at the time a pastor in Cincinnati, O. The ceremony was performed by Bishop Randolph S. Foster, and Rev. (now Bishop) William F. McDowell was best man.

From 1883, when her husband accepted a call to assist in the founding of Gammon Theological Seminary at Atlanta, Ga., and to assume its presidency, until 1900, when he left the school as the largest and best-endowed seminary in the world for the training of Negro ministers, Mrs. Thirkield bore her full share of the burdens and with eager missionary zeal helped to bring the whole enterprise to a high plane of success. Notwithstanding the deep prejudice on the part of Southerners in those days against all workers for the uplift of the colored race, she won her way to social recognition by the sheer force of her gracious spirit, high intelligence, literary gifts, and forceful personality. From 1906 to 1912, while her husband was president of Howard University, she made her influence felt in home missionary work in Washington, particularly through the Sibley Hospital and the Lucy Webb Hayes Training School. During the years that followed, as a bishop's wife she continued to render distinguished service by her husband's side in New Orleans, in Mexico City, and in Chattanooga.

Besides her husband she leaves three children—Mrs. George Alexander Wood of Cambridge, Gilbert Haven Thirkield, vice-president of the Brooklyn Trust Company, and Mrs. Orwyn E. Cook, wife of Professor Cook of the University of Southern California.

Funeral services and interment took place in Franklin, O., on Monday afternoon.

Washington and the "Kingly Crown"

EVENTS OF THE AMERICAN REVOLUTION CALLED FORTH WISE COUNSEL FROM THE FATHER OF OUR COUNTRY, LOOKING TOWARD THE PRESERVATION OF FREE GOVERNMENT

Mary Finette Barber

THOUGH, reverting on Washington's Birthday to the American Revolution, this year finds the air full of talk of a new and bloodless revolution now in progress, tending toward the dreaded word "dictatorship."

There would be less of such talk if the word "monarchy" were substituted for "dictatorship"—and except for the hereditary feature, the two are identical. Dictatorship is simply monarchy in a new dress—or, to be exact, a new shirt.

George Washington, more than any other, helped to rid America of monarchy, and the struggle was a more subtle one than that of the battlefield alone. Hardly had the war been won to shake off the yoke of tyranny, when the issue arose in a new form. Louis Nicola, a respected colonel in the army, wrote to Washington, urging him to assume the crown, and promising that the entire army would stand behind him.

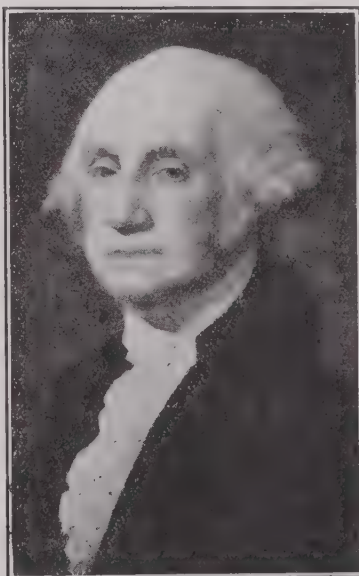
NICOLA'S proposal was meant for the country's good. Washington had all the monarchical states of Europe to choose from, for a precedent. He could plead the emergency need, the instability of the new government after the war, the necessity for a strong guiding hand—all the old sophistries that cloak the basic appeal to personal ambition. No one knew better than Washington the weakness of the government, but no one believed more strongly than he that it was the task of the whole people, and not of one man, to strengthen that structure. He did not believe himself indispensable to public life. During the war he had written the New York Assembly, looking forward to "that happy hour when the establishment of American liberty, upon the most firm and solid foundations, shall enable us to return to our private stations in the bosom of a free, peaceful, and happy country." And upon resigning his commission at the close of the war he was still able to say, "Having now finished the work assigned to me, I retire from the great theater of action . . . and take my leave of all the employments of public life."

These were not the words of a military strategist biding his time to strike; and Nicola's suggestion that the time was ripe called forth the most powerful re-

buke to be found anywhere in Washington's writings:

Be assured, Sir, no occurrence in the course of the War has given me more painful sensations than your information of their being such ideas existing in the Army as you have expressed, and I must view with abhorrence and reprehend with severity. . . . Let me conjure you, then, if you have any regard for your country, concern for yourself or posterity, or respect for me, to banish these thoughts from your mind, and never communicate, as from yourself or any one else, a sentiment of like nature.

TRUE to his word, Washington retired to Mount Vernon, where he went again about his hunting and trading, searching the woods for flowering



GEORGE WASHINGTON

trees, and laying out the now famous gardens. But the somnolent peace of the Potomac country was not to be Washington's destiny, and when the call became insistent, he stepped from his retirement to take office as first President of the United States.

His attitude in governing, which has become the American tradition, was at the time a complete innovation. It had no precedent in European history, in his placing of the entire responsibility upon the Congress, which to him was a true legislature or law-making body. This attitude had been observed toward the Congress during the war, when he had kept in close touch and sent voluminous reports of plans and action; and it was

consistently maintained throughout his Administration and after his refusal to accept renomination.

It reappears in a letter written only two days before his death. Alexander Hamilton had written him, inviting comment on a proposed plan for a military academy. Washington in his reply, while expressing his enthusiasm, declined to go into the subject at all and reminded Hamilton that it was already on its orderly course to the Congress.

Certainly one of the most unusual features of his greatness is this extreme prudence and self-restraint. What he did not do is magnificent. Few men can deliberately decline to use power in their hands, but Washington could and did do this, and in the act, perhaps more than in all else, he demonstrated his steady sanity, his deep love for the national good, and his absolute trustworthiness.

IN a period of prosperity, the children of Israel turned from wise judges to cry for a king. In times of turmoil, the tendency seems still stronger to yield to weariness or fear or impatience, and throw overboard the orderly processes of government, making one man the present hero and the future scapegoat. Modern systems of education, from the kindergarten up, stress coordinated effort toward the expression of a dominating aim. Thus we have seen the youth of Germany put the spirit of a game into the creation of a vast unified "project," the State, as personified and outlined by one individual. In America the State has meant something different—a structure designed to preserve freedom of opinion and action to each individual. It is the highest ideal of government that has yet unfolded to human thought, and it is worthy of preservation.

George Washington's steadfast refusal of the "kingly crown" offered to him during the Revolution gave the nation this moral strength, and each of our Presidents has maintained it. But in order that it might not be lost through a subtle revolution, unresisted because bloodless, the Father of His Country left the following warning in his Farewell Address:

The spirit of encroachment tends to consolidate the powers of all the departments in one, and thus to create, whatever the form of government, a real despotism. . . . If in the opinion of the people the distribution or modification of the constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for though this, in the one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed. The precedent must always greatly overbalance in permanent evil any partial or transient benefit which the use can at any time yield.

Praise God!

THE SPIRIT OF THE WASHINGTON MONUMENT SPEAKS

Clarence R. Athearn

THERE is the murmur of voices in the night, to which the radiance of the monument replies:

CHAOS: Amidst the decline of personal and national fortunes, despair seizes me. Where is thy wonted beauty, O Monument? You seem only a mocking skeleton, devoid of meaning.

SPIRIT OF THE MONUMENT: That framework which you still recognize, and call my skeleton, is the framework of law. It takes a terrific amount of energy for me to stand up here, 555 feet, five and one-eighth inches, above the ground. Your scientists call it the energy of position. Here we stand, in the middle of the night, science says, head downward! What force holds my 118,032 tons to this earth?

You murmur something about the law of gravitation. This is indeed a universe of law. I call it the will of God. In every step of my erection the immutable laws of God had to be obeyed. *I stand for the reign of law.*

SCOFFLAW: But has not Einstein disproved Newton's law of gravitation, and shown that all physical and moral laws are merely relative?

SPIRIT OF THE MONUMENT: If you should lose your balance and fall from my summit, do you doubt what would happen to you? It might be of interest to you, on the way down, to calculate whether you were being carried to your certain destruction according to the formulæ of Newton, or Einstein, or Galileo. Then again, it might not. You might have something else to think about.

Your thoughts might revert to the moral law, as certain in its operations as the physical law; such thoughts as these: Whatsoever a man soweth, that shall he also reap. Be sure your sins will find you out. There is a difference between right and wrong, and we ought to do the right. The highest good is gained by obeying the absolute standards set for us in the heavens, and applying these permanent principles to every changing circumstance.

Virtue is the life-blood of our democracy. It has been said of my illustrious hero, "No figure in modern history compares with him as an influence toward public conscience."

Those gold-standard materialists who welcome relativity in morals seldom seem to relish relativity in metals. From my high viewpoint, space and time have always appeared relative to the purposes of my Creator, revealed for me in the

character of my hero. *I stand for the ultimate triumph of moral character.*

Therefore I cherish such descriptions as this by Herbert Hoover:

Beyond any other monument built by the hand of man, this shaft is a thing of the spirit. It stands foursquare to the world, its base rooted steadfast in the solid substance of American soil. Its peak rises toward the heavens with massive serenity and calm. . . . Whether seen in darkness or in light, in brightness or in gloom, there is about it a mantle of pure radiance which gives it the aspect of eternal truth. It is a pledge in the sight of all mankind, given by Washington's countrymen, to carry forward the continuing fulfillment of his vision of America.

CYCLE: And how shall this be done without change? Was not even your Washington a revolutionist?

SPIRIT OF THE MONUMENT: Let me answer from experience. Few persons know that it was 102 years from the time the Continental Congress voted my erection (1783) until my dedication (1885).

Do you see that dark line across my bosom? That is the point, 150 feet from my base, where work stopped because of lack of funds.

Then for a period of nearly twenty-five years nothing was done toward my completion. It was quite humiliating to be exhibited to public view in my ugly, unfinished state; yet I clung to my ideals and finally attained more perfect form and poise. Then, the very day after my completion, I was struck by lightning!

Yet, through all these experiences, I have cherished the consciousness of individual identity. There is a permanent self which makes possible the experience of change. There could be no temporal progress without eternal standards.

It is the attempt to realize these eternal standards in time that causes revolutions. My hero did not stoop to adjust himself to his environment. Washington molded circumstances to his will. For the sake of permanent principles, he risked life itself; endured fatigue, cold, and hunger; calumny and defamation; and Valley Forge. Lord Macaulay called attention to "the sobriety, the self-command, the perfect soundness of judgment, the perfect rectitude of intention, to which the history of revolutions furnishes no parallel, or furnishes a parallel in Washington alone."

MILITARIST: However, was your hero not a warrior? And did he not counsel national isolation?

SPIRIT OF THE MONUMENT: Nothing could be further from the truth than this

vulgar distortion of my hero's opinions. On several occasions Washington said that his "first wish" was to see war "banished from the earth." The aim of his foreign policy was to promote international cooperation in the pursuits of peace. Writing to Lafayette, he exclaimed:

Would to God the harmony of nations were an object that lay nearest to the hearts of sovereigns. . . . As a member of an infant empire, and as a citizen of the *great republic of humanity* at large, I cannot help turning my attention to this subject. On these occasions I consider how *man-kind may be connected like one great family in fraternal ties*,—and commerce will succeed the devastation and horrors of war.

CHISELER: After all, was not Washington only human? Did he not share the vices of his generation?

SPIRIT OF THE MONUMENT: That is a slur that is best met by contemptuous silence. Yet I will mention one fact. Washington lamented the prevalence of intoxicating liquors among the soldiers of the Continental Army, and of intemperance among the citizens. The first rebellion against the Government of the United States was the Whisky Rebellion of 1794. Washington called out troops to enforce the liquor taxation laws. No other President within my memory has had the courage to follow this policy of dealing with the liquor traffic.

To those who seek to undermine my foundations, let me repeat Washington's warning:

Virtue or morality is a necessary spring of popular government. . . . Of all the dispositions and habits which lead to political prosperity Religion and Morality are indispensable supports. . . . And let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

SELF-MADE MAN: Is not this character and morality of which you speak a recent development? Has not the emergence of character on our globe been from a characterless universe?

SPIRIT OF THE MONUMENT: Against such sentiments I stand and radiate an unanswerable refutation. As my physical structure is sustained by the laws of the physical universe, so my spiritual meaning is sustained by the laws of the spiritual universe. That is why your nature responds to my beauty.

My capstone is a pyramid of pure aluminum, always bright, on which are engraved the words, *Laus Deo! Praise God!* The moral universe sustains such characters as Washington, both here and hereafter. Through him, divinity speaks. His golden meaning illuminates the purple mystery of existence. It is a universe in which such character is at home. That is why I praise God.

YET ANOTHER DAY

JOHN HENRY JOWETT

Wednesday, February 27

The Might of Frailty

PSALM 105:23-36

THAT is the wonder of wonders, that the Almighty God will use frail humanity as the vehicles of His power, and will make Moses and Aaron shine with reflected glory. The Lord God can send His holy power into human speech, and the words can wake the dead. He can send His virtue into the human will, and its strength can shake the thrones of iniquity. He can send His love into the human heart, and the power of its affection can capture the bitterest foe. And so the word "impossible" becomes itself impossible when the soul of man is in fellowship with the Lord of Hosts.

Father of all, hear me when I pray for my brethren of every race and clime. May the light of the cross break upon their eyes and hearts, and may their yoke become easy and their burden light!

Thursday, February 28

The Test of Fulness

DEUTERONOMY 8:1-10

FULNESS induces sleep and forgetfulness. Many a man fights a good fight with Apollyon in the narrow way who lapses into sleepy indifference on the Enchanted Ground. Pain cries out to God, while boisterous health strides along in heedlessness. Yes, it is our fulness that constitutes our direst peril. And so our tests may come on the sunny day. A nation's supreme tests may come in its prosperity. Prayer must not, therefore, tarry until sickness and adversity come. We must seek the eternal strength when no apparent enemy crouches at our gate, and when our easy road is lined with luxuriant flowers and fruit.

Great God, teach me now to be gentle. May my successes not make me hard, and may my failures not make me bitter! In all my varied conditions help me to be gentle and full of faith.

Friday, March 1

Overcharging the Heart

LUKE 21:25-36

OUR mode of living may send our spirits to sleep. If I would have a clear spirit, I must not overburden the flesh. And therefore am I bidden to

"take heed" to myself. I must exercise common sense. I must put a bridle upon my appetite. And I must "watch"! The devil is surpassingly cunning, and, if he can, he will mix an opiate even with the sacramental wine. And I must "pray"! I have a great and glorious Defender! Let me humbly yet confidently use Him, and I shall be delivered from the snares of appetite, and from the benumbing influence of all excess.

My Father, teach me how to be grateful. May I see Thy mercies everywhere, and so be moved to give thanks without ceasing! Save me from the spirit of complaint.

Saturday, March 2

The Power of the Cross

JOHN 10:11-18

"I LAY down my life." In that supreme sacrifice all other sacrifices turn pale. In the power of that sacrifice the blackest guilt finds forgiveness. When the Lord laid down His life the entire race found a new beginning. In His night we find daybreak. And so pilgrims gather at the cross. Songs are heard there, the "sweetest ever sung by mortal tongues." And the power of the cross never wanes. Its glorious grace reaches the soul today as in the earliest days. It inspires the despairing heart. It transforms the mind. It remakes the tissues of the will. There is no shattered power that the power of the cross cannot restore. "We are complete in him."

Holy God, I would present my body to Thee. May I regard it as the temple of the Holy Ghost! Help me to revere the laws of health as the very thoughts and commands of God.

Sunday, March 3

Preparing for the Bride

JOHN 14:1-14

OUR Lord has prepared a place. It is the Bridegroom "getting the house ready" for the bride. Everything is of the best, and done with the swift delight of love. And our Lord will fetch His bride to the prepared place. "I am the way." We become so wrapped up in Him that nothing else counts. Yes, even this is possible: "He that believeth in me shall never see death!" "I will receive you unto myself." And that will be home, for that will be satisfaction and peace. The deepest hunger of the soul

will be gratified in a glorious contentment, and we shall find that "the half hath not been told."

My Father, when I am inclined to grow feverish and hasty, help me to abide in the shadow of the Almighty. Keep me cool and calm amid the destruction that wasteth at noontide.

Monday, March 4

The Great Companion

JOHN 14:15-31

AND so even the road is to have the home feeling in it. "I will not leave you orphans." Yes; there is to be something of home even in the way to it. My Lord will not leave me comfortless. And there are to be wonderful visions to speed the pilgrim's feet. "I will manifest myself unto him." At unexpected corners the glory will break! We shall be assuming that we have picked up a common traveler, and suddenly we shall discover it is the Lord, for He will be made known to us "in the breaking of bread." And at many "risings" of the road, where the climbing is stiff and burdensome, we shall be inspired with many a glorious view, and we shall see "the land that is very far off." The one condition is that I keep His word. If I am obedient, He will appear unto me, and the humdrum road will shine with miracles of grace.

Gracious Father, give me the spirit of meekness. Save me from all harshness, intolerance, and pride. May I delight to use my strength in carrying my neighbor's cross!

Tuesday, March 5

The Tent and the Building

2 CORINTHIANS 5:1-9

AT present we live in a tent—"the earthly house of this tabernacle." Some tents are frail from the very beginning. But even the strongest tent becomes weather-worn and threadbare, and in the long run it "falls in a heap"! And what then? We shall exchange the frail tent for the solid house! "If the earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." To awake, and discover that pain is passed, and sickness, and death—this must be a wonder of inconceivable ecstasy! And "absent from the body" we shall be "present with the Lord."

Mighty God, I would begin the work of the day with Thee. May my weakness be wedded to Thy power, and whatsoever Thy will may be, may I have the strength to do it with ease and pure delight!

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CREATIVE RELIGION

CONVERSATIONS ON SPIRITUAL REALITIES

ROY WALLACE THOMAS

The Trail of Happiness

AT first, I wrote the words "The Trail to Happiness." Then I saw that I had used the wrong preposition. But to speak of the way to happiness is to indicate why so many people fail to find it. Happiness is not an end. It is not to be sought as the goal of struggle, as the end of a trail. We get at the root of the matter when we speak of the way of happiness. It means to learn to sing as we go along.

To illustrate, I have seen happy farmers, and I have seen unhappy farmers. As I search in the corridors of memory, not one of the happy farmers I have known was rich. They were in moderate circumstances, often with much to trouble them. But they had learned early to laugh and sing, like the first Christians who sang as they sailed and praised as they plowed.

It happens that the face of each rich farmer who stands out in my memory, or with whom I am acquainted, is drawn and sad. There are even hard lines. Each began his career with no capital but brawn and health, saying, "I will toil, save, invest, own much land, become a director in the local bank, then I will retire, move my family to town, and be happy." For the most part each has succeeded in everything except the one thing. He is not happy. Somehow, he has killed the power of song. He made the mistake of deferring it, of not seeking it in the right way. The inner eye and delicate organ of spirit has shriveled or atrophied, as in the case of Darwin, who confessed that his excessive concentration on scientific research had robbed him of the capacity for music and poetry. If we do not learn to sing as we go along, we are likely to miss out in the matter entirely. Happiness is the feel of life.

"BLESSED!" This word appears frequently in the old translations of the New Testament. The new translations find it impossible adequately to substitute for this word. Professors James Moffatt and Edgar J. Goodspeed find it necessary to use freely the word "blessed," for the gospel is good news. Goodness that brings only pain, monotony, and boredom is not goodness, for it has indolently ignored certain open doors to true wealth. Nor does the gospel eliminate one's cross—this cannot be done in an imperfect world. The gospel brings joy in spite of one's cross, the

joy of triumph. It leads to victory in the face of pain. Take out of the gospel of Jesus that in it which brings joy, and it will cease to be good news. The gospel is good news because it puts a new song in the heart.

It is true today under all systems whether capitalistic or socialistic that a man's life does not consist in the abundance of things that he accumulates for his share, but in the nature of the song in his heart. It is not an accident that the portions of the Bible that have been most universally cherished have been those that are most sublimely lyric. Nor is it an accident that the bits of literature that have stood next to the Bible in bringing rest and comfort to weary hearts, quickening faith and hope, have been hymns:

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!"

"Sweet hour of prayer," "Nearer, my God, to Thee," "Love divine, all loves excelling," "What a friend we have in Jesus"—long is the list of worthy "favorites"!

THE happy farmer, to return to my illustration, is not the man whose joy comes only with the harvest, or with the final pay-check for his marketed live stock. He experiences something of joy each day. Coming to the end of the day's toil wearily, he enjoys his comfortable bed. He rises from sound sleep thankful for the night's rest. Thrilling to the cool of the morning, he rejoices in the new day with its glow of dawn, the cheery brightness of the rising sun, and the new chance at honest work. He glories in his muscle and health.

At breakfast, he remembers that few multimillionaires can equal his capacity for the enjoyment of food. This comes three times a day, however humble his home. And no heart can know more of love than his for the children gathered about his table, and for the wife whose cheerful face greets him across the palatable meal her own hands have prepared. The eager prattle of the children in anticipation of their activities at the public school, and their dramatic reports of the day's events at the evening meal, are music in his ears. When all heads are bowed in silence, including the tousel-head in the highchair, as the father from the depths of his spirit gives thanks

to God in simple words for food and life, the angels of heaven are all about.

He emerges from the house into another world of growing things. There is the caprice of nature to deal with, but he can face it as a man. Each creature on the farm is dependent upon him. With conscious intelligence he nurtures his live stock, plows his fields, sows his grain, and cultivates the growing crops. He loves the odor of fresh-turned soil, the sound of the blades of maize brushing the horses' sides as the corn is "laid by," the blackness of the rain cloud approaching to break the drought, and the scent of hay safe in stack and mow. The gold of the stubble, the fodder in the shock, the pumpkins gleaming in the sun, and the sight of corn in the crib are as pleasant poetry to him. Important, indeed, the harvest, yet it is but one incident in his trail of happiness.

Space does not permit description of his daily pleasure with his growing animals, his friendly intercourse with his neighbors, the visits to town for trade and marketing, or the hours after the evening meal spent with newspaper and magazines, or those other hours spent with his family and neighbors in quiet worship at the little church in the grove across the fields.

THERE is enough to disturb him as he sits in silence there. Wars and rumors of wars, a sick, upset world, hatred and strife, greed, greed, greed, with its inevitable harvest of hell. Unemployment, markets shot to pieces, breakdown in distribution. The whole system of things seems to be failing. Have we failed in the mass production of character essential to the intelligent distribution of goods? Surely this failure must be remedied before all men can be completely happy.

And so he returns home from worship very serious, but his song not stilled. God is in His world, but man is God's greatest opportunity. By cooperation man can build, or his greed can ruin, the realm of heaven on earth. This farmer of whom I write, in whose home I have sat, and who represents the man that is possible under the hat of every toiler, rededicates his vote, his voice, and his powerful pen as he writes to his legislators and congressmen, intelligently to the welfare of all men. And welling up from the center of his being is the consciousness of a richer joy—the joy of Jesus.

Who Wants War?

(Continued from page 173)

lost, if democracy in America is destroyed, its destruction will be directly traceable to the war of insanity that undermined the foundations of freedom that the sacrifices of the centuries had created for man's well-being. Had there been no armies and navies, no arms and armaments, no propaganda and preparation for war, the world would be at peace today, prosperous and happy, instead of being broken and cowed with fear of another and more terrible calamity.

WHO wants war? Not the common people. The folks who do the fighting, who face the slaughter, who give their lives to pay the price of others' greed and folly want peace. They have no quarrel with their neighbors. They cherish no enmities. They harbor no grudges. They have no wrongs that they thirst to avenge. They want peace. The soldiers who bear arms and fire shot and shell to kill their "enemies" have no grievance against their opponents on the other side. They are the dumb instruments of designing politicians and statesmen. They are the innocent executioners of other men's greed.

President Roosevelt recently declared that 90 per cent. of the people of America and of the nations of the world want peace. It is a greedy and brutal minority who want war—men with careers to realize, with ambitions to appease, with lust for power and profits to satisfy, who preach patriotism, God save the mark, who salute the flag and sing the national anthem and demand an "adequate national defense." It is these who want war and get it at the price of others' blood.

WHO wants war? The professional militarists—the gentlemen who bedeck themselves with braid and buttons, who puff and strut and receive salutes, in whose presence others stand at attention—the gentlemen who do their fighting behind the lines, who issue orders from safe places, who send others to death and themselves gallop off the field in glory. These gentlemen applaud war and damn those who oppose it.

One of them recently denounced as "Judas Iscariots" Americans who are opposed to war. "Pacifism and cowardice," said he, "are synonymous terms; therefore, one can readily believe that the seed from which a pacifist was conceived was originally yellow in color, for certainly the pacifist is yellow all through in his attitude towards society." "Pacifists approve the signing the slacker's oath, the rape of religion, the subsidizing of the press, and the defeat of the Constitution of the United States. They approve any method that could de-

stroy the Stars and Stripes and put the Red Flag at the head of the mast."

One may be forgiven if he treats such witless sentiments as the silly vaporings of a distempered mind.

One of our most distinguished generals says, "A military spirit, which alone can create and civilize a state, is absolutely essential to national defense and national perpetuity. . . . the more warlike the spirit of the people, the less need for a large standing army . . . every male brought into existence," says he, "should be taught from infancy that the military service of the republic carries with it honor and distinction, and his very life should be permeated with the ideal that even death itself may become a boon when a man dies that a nation may live and fulfil its destiny." The general does not make it clear whether military training should begin at six months or at six years as Signor Mussolini requires. His reference to "infancy" would indicate the army's preference for babies. The "boon" of death which some of our military leaders crave for others seems not to have endangered their own lives overmuch when there was plenty of killing where so many of them were not.

It has been suggested that the following "rules" should be adopted for all future wars:

That all congressmen and senators voting for war be given the choice of enlisting in the shock troops or being shot on the Capitol steps.

That each battleship, cruiser, destroyer, and submarine shall carry as excess baggage one or more stockholders in battleship concerns.

That all manufacturers of war supplies be hanged when their profits reach the million-dollar mark.

That all holy men who announce to their congregations that "God is fighting with us" be dispatched to interview God personally on the subject and find out.

That admirals and generals, presidents, kings, and emperors, cabinet officers and politicians who promote war for profits and glory be placed in the first-line trenches to begin the fighting.

ONE of the major reasons why fifteen years have passed since the "war to end war" was ended and disarmament has not come is the sinister influence and activity of the munition-makers and armament interests who have the big financial stake in war and who shape the policies of governments, determine the programs of war and navy departments, and mold public opinion through a subsidized press.

In his message to Congress last May, President Roosevelt very frankly charged

the munition and armament interests with the responsibility for the present acute international situation that threatens the peace of the world. "The private and uncontrolled manufacture of arms and munitions and the traffic in them," said the President, "has become a serious source of international discord and strife. . . . This grave menace to the peace of the world is due in no small measure to the uncontrolled activities of the manufacturers and merchants of engines of destruction."

Henry Ford put the matter with his customary bluntness when he said: "The people generally don't want war, but they have been forced on them by scheming munition-makers looking for enormous profits through the sale of arms. . . . If we could get rid of the approximately one hundred men responsible for wars in the world, the people would enjoy peace."

The "Merchants of Death" know no fatherland. Their ramifications reach everywhere. Their activities are carried on among all nations. They have no loyalties save to their own selfish interests. Wherever there is a dollar to be made there they are found with their weapons of slaughter for sale.

During the World War, British exporters shipped nickel, glycerine, copper, and other supplies to the Scandinavian countries for reshipment to Germany to be manufactured into munitions and used against the British troops on the Western Front. German industrialists shipped 150,000 tons of scrap iron, steel, and barbed wire monthly to Switzerland to be melted down and delivered to France to be used by France against the soldiers of Germany. French industrialists maintained contacts with German industrialists throughout the war. Before the war, American exporters shipped supplies to Germany which were later used against American troops.

In spite of the declaration of the State Department that "all importations of war material into Germany are prohibited by the Versailles Treaty and such importations are a violation of Germany's Treaty with the United States," the Du Ponts in 1933 signed a contract with a famous international spy to act as their "exclusive agent" for the sale of "military propellants and military explosives to the German Government." The patriots who "saved America from the grip of Germany" at a profit of \$255,000,000 to themselves seem quite willing to rearm our former enemy for another attack upon its neighbors and their allies.

WE are being constantly told by our professional militarists that Japan is America's potential enemy, and warned that we must be prepared for a war in

the Pacific in the near future. Yet in spite of the warning American arms and munitions interests are actively assisting the Japanese to arm against us.

Only a few months ago a United Press dispatch from Tokyo reported that "agents from the United States Government made representations to the Du Pont Company in connection with the company's sale of improved ammonium nitrate machinery to the Japanese Mitsui interests." Ammonium nitrate is used in the manufacture of munitions. The Mitsui Company is subsidized by and under the control of the Tokyo War Ministry. It appears that the Du Ponts not only sold the nitrate machinery to the Japanese but sent their own engineers to Japan to install the machinery. The dispatch from Tokyo naively says that the "representations" of the American Government's agents "were withdrawn when the Du Pont interests pointed out that if they refused a sale, the Japanese could get similar machinery from Germany." If Americans are to be slaughtered, let it be done with American machinery that the profits may find their way into the pockets of American patriots.

In the month of December a United Press dispatch from Astoria, Oregon, stated that "obsolete shells from the Government arsenal at Fort Stevens were included in a shipment of several thousand tons of steel rails, donkey engines, and other scrap iron outbound on the British freighter 'Geddington Court' " for Japan. One week later an Associated Press dispatch from Baltimore said, "A steady stream of scrap steel, iron, tin plate, and other metals is pouring through this port to the foundries of the Far East, chiefly to Japan and China."

A dispatch from Philadelphia to *The New York Times* (April 11, 1934) says, "Old navy vessels are being broken up and put aboard Japanese freighters and carried to Japanese steel furnaces." The same dispatch says that "the Sun Shipbuilding and Drydock Company of Chester obtained the United States Shipping Board contract for scrapping twenty-one ships built during the war, including cruisers and transports, and got 63,000 tons of scrap iron from them, of which more than 40,000 tons were shipped to Yawata, Japan . . . where the Japanese Government turns out armor plate, rails, and other materials" useful in war. On the same date *The Times* reported that "scrap steel exports for the first ten months of the year (1934) were 1,422,627 tons, most of which has gone to Japan."

Senator Borah declared on the floor of the Senate that if war should break out between the United States and Japan, "American soldiers would be torn limb from limb . . . by munitions sold by their

own compatriots in the United States to the enemy."

THE United States has spent more than \$10,000,000,000 in the last fifteen years on the maintenance and equipment of its army and navy, an amount vastly greater than that spent by any other nation in the world for the same purpose during the same period. Yet General MacArthur, chief of staff, tells us in his latest report that our army ranks 16th among the armies of the world; that much of its equipment is out of date; that all of its army tanks, except 12, "date from the World War and are totally unfit for combat"; that our field units are armed with artillery of twenty years ago; that our "stocks of material are inadequate and are principally World War equipment"; that in anti-aircraft weapons "we are woefully behind the times." We have a similar story of naval weakness from our naval authorities. They tell us that we must add 146 ships and 371,000 tonnage to our present fleet before our navy can compare favorably with the navies of other nations.

If all this is true, may we not ask what has become of the \$10,000,000,000 that has been spent on the army and navy in the last decade and half? Where has the money gone? Whose pockets have been enriched by it? To spend ten billion dollars and have only a "third-rate navy" and an army that ranks "16th" among the nations arouses a justifiable suspicion of inexcusable incompetence, negligence, and extravagance on the part of those who have supervised the expenditure of this enormous sum of the taxpayers' money and a further suspicion that somebody has been guilty of a graft unparalleled in the peace-time history of American military affairs. It seems as clear as can be that Uncle Sam has been the victim of a gigantic racket—that he has been mercilessly robbed in the house of his "friends." It is time the nation called a halt on these expenditures until we know where and to whom the money is going and what we are receiving in return.

NINETY-FIVE per cent. of all the war supplies used by the United States Government are purchased from private firms. If the Government has spent more than \$10,000,000,000 on the maintenance and equipment of its army and navy in the last fifteen years, it should be remembered that the Government's purchases in peace times are a mere mite compared with its expenditures in times of war.

According to the statement of the chief ordnance officer of the War Department, "an army of 3,000,000 men would require ten times as many supplies as the peace organization of the army now requires.

. . . There would be a 47,000 per cent. increase in machine-gun ammunition needed and a 180,000 per cent. increase in artillery ammunition." The cost of ordnance alone to equip an American army of 5,000,000 men during the World War was estimated at more than \$12,000,000,000. Such enormous expenditures in war times afford an unparalleled opportunity for graft and profits for those who have access to the Government purse.

The war profits of four American munitions and armament corporations—United States Steel, the Du Ponts, Bethlehem Steel, and Anaconda Copper—totaled \$1,523,000,000. The net earnings of United States Steel reached the staggering total of \$956,000,000. Bethlehem Steel increased its profits more than seven times during the four years of the war from \$27,360,000 to \$197,708,000 over the preceding four years. The war profits of the Du Ponts were ten times greater than their peace profits in the four years immediately preceding the war. Their net earnings were \$255,500,000 during the war as compared with earnings of \$24,368,000 in the preceding period. The Calumet & Hecla Mining Company showed profits of 1100 per cent. in the two years of America's participation in the World War.

But peace hath her "profits" no less renowned than war for those who hold Government contracts.

In 1927 a large airplane corporation controlled by the Morgan interests of New York made a profit of 73 per cent. on an army contract of \$326,768 for airplane engines and a profit of 60 per cent. on a contract of \$564,000. In 1930 the same company showed a profit of 50 per cent. on a Government contract of \$10,000,000. In 1931 the company's profits were 43 per cent. of its Government business. In 1932 it made a profit of 90 per cent. on a Government contract of \$284,439. It is not difficult to understand why certain of our armament interests are so deeply concerned for the military security of the nation.

In 1926 a young man of twenty-four years, a son of an official of one of the large airplane corporations heavily subsidized by the Government, purchased 200 shares of stock in a subsidiary company of the parent corporation at 20 cents a share. In seven years the young investor realized a cash profit of \$1,060,319 on his original investment of \$40, and the shares that still remained in his possession had a market value of \$450,000. In the meantime the young speculator received \$297,380 in salary, bonus, and fees for his services to the company.

Another young man, equally precocious and equally well connected through an older brother, a high official in one of

the large New York banks, invested \$253 in the same airplane corporation. He made a cash profit of \$9,514,000 on his investment and still held in his possession stocks having a market value of \$2,100,000. In addition to profits of \$11,614,000 on his original investment of \$253, he drew \$1,585,514 in salary and bonuses in seven years as an official of the corporation in which his original investment was made. He is still an official of the company.

Senator Black, chairman of the committee whose investigations brought to light the foregoing facts, said: "These huge expenditures (\$1,143,000,000 spent by the Government since 1925 for the development of aviation) have, in great part, found their way into the pockets of profiteers, stock manipulators, political and powerful financial groups. . . . Huge trusts and combines composed of transport companies, engine-building compa-

nies, airplane companies, and supply companies . . . with constant political activities and power have sucked the taxpayers' money as by an irresistible force into the pockets of profiteers and government favorites."

In the light of such sordid and unsavory revelations one must sympathize with the sentiments of Norman H. Davis, President Roosevelt's ambassador at large. Mr. Davis said: "The American people are convinced that by some means the production and traffic in engines of death and the profits resulting therefrom must be controlled or eliminated. Those who have a sordid financial interest in fomenting international suspicion and discord, which in turn increase the demand for what they have to sell, must be put in a position in which they do not have the power or the incentive to do so much evil."

(To be concluded next week)

A Prayer of Martin Luther

O GOD, Thou my God! Stand by me against the reason and the wisdom of all the world! Thou must do it; it is not my cause, but Thine. For my own person I have nothing to do with the great lords of the earth. Gladly would I have quiet days and unperplexed. But Thine is the cause; it is just and eternal. Stand by me, Thou eternal God! I confide in no man. Hast Thou not chosen me for this purpose, I ask Thee? But I know of a surety that Thou hast chosen me. Amen.

and development under various conditions may well teach us that the essential factor in any church is the spirit in which it gives itself to its task. Forms of government are important, but it is the spirit that giveth life.

Many Faiths---One Faith

VIII—CHRISTIANITY'S DEBT TO THE LUTHERAN CHURCH

Howard A. Pease

"I BEG that my name may be passed over in silence, and that men will call themselves not Lutheran but Christian. What is Luther? My teaching is not mine. I have been crucified for nobody. St. Paul would not suffer Christians to bear the name of Paul or Peter, but only of Christ. How does it happen that I . . . have the children of Christ called after my unholy name? Not so, dear friends! Let us root our party names and call ourselves Christians, for it is Christ's gospel we have."

So Luther wrote during the year of seclusion at the Wartburg. The words have the ring of utter sincerity and they do him credit. He was engaged in something other and something bigger and better than building up a faction that should bear his name. He was striving for the reviving of pure Christianity as he understood it. His concern was for the gospel of Christ, not for the name of Luther. Many in the great communion that bears his name have considered it unfortunate that any branch of the church of Christ should take the name of any man; but as we look back through the centuries to the stirring times in which Luther lived, we can see how inevitable it was, and on the whole how fitting it was, that his name should be thus honored.

For he was the heart of the mighty movement which in the sixteenth century changed the course of history, not only in the Christianity of Europe, but in this

Western world. When he was in the van that movement flourished, when his leadership was temporarily withdrawn it floundered, when he returned to the fray it triumphed. The story of his life need not be retold here. It has been repeated over and over again by friend and foe; and from any point of view, the story of the miner's son who became the most influential German that ever lived is one of the most thrilling stories in human history.

LIKE the name Christian, the name Lutheran, given in derision by Luther's enemies, and reluctantly accepted by his followers, has become a name of dignity and honor. Seventy-five million people find their spiritual home in the great church that grew out of the life and labors of Martin Luther, about four million of whom are in the United States. It is the largest Protestant fellowship in the world and the third largest among the Protestant churches of the United States. It has demonstrated its ability to thrive under different forms of church government, and to adapt itself to different relations to the State. It does its work under the direction of bishops in Sweden and Denmark, under consistories and superintendents of its own election in Germany, and under synods which it has itself set up in the United States. It has been the established church in certain countries, the prevailing religion in others, and in others has been independent of state influence or control. Its growth

AMONG seventy-five million people of different background, training, temperament, and ideals, there is room for wide differences of opinion, and the Lutheran Church is not all of one mind. Pietists and Rationalists have lived together under her roof, but not always in harmony; and on the whole it is to be said that the Lutheran Church is the most conservative of Protestant churches.

Conservative in doctrine: Besides the Scriptures of the Old and New Testaments, which it accepts as the inspired Word of God and infallible rule of faith and practise, it accepts the three great creeds of the church, known as the Apostles', the Nicene, and the Athanasian; and in addition to these, the Unaltered Augsburg Confession, prepared by Philip Melancthon, the great theologian of the Lutheran movement, in 1530, the two Catechisms by Luther, Large and Small, and other statements of belief of that period.

It holds to baptismal regeneration: "Faith not being a work of man but of God, and being a state, a temper, a disposition, an attitude of heart and mind toward God, as well as a conscious act, Lutheranism has never found it difficult to regard such faith as bestowed in infancy through the Word of God applied in baptism," is the way a modern theologian defines his faith.

In regard to the Holy Supper, it holds that the words of institution are to be taken literally, "the Real Presence of Christ's body and blood 'in, with, and under' the bread and wine; not mixed with nor locally included in, but sacramentally and mysteriously united with the elements."

It holds that the church is "a divine institution to administer the Word and

(Continued on page 191)

STORYLAND

Aunt Sylvia from Boston

Carrie Belle Boyden

SYLVIA and Sarah were sweeping and dusting the living room. Fresh flowers were in all the flower holders, and the sunshine streamed in, making the room look almost like a flower garden.

"Why all this activity?" called Patricia to Sarah when Sarah stepped out to the front porch to shake a dustmop. "Is this a special cleaning day?"

"Very special indeed," answered Sarah. "My aunt Sylvia from Boston comes this afternoon."

"Oh, is this the day she arrives?" asked Patricia. "I remember your saying that she was coming."

"This is the great day," answered Sylvia, Sarah's younger sister, joining the two girls. "I guess every one in school knows about Aunt Sylvia's coming."

"What is she like?" asked Patricia, seating herself on the porch steps.

"She is like nobody else in the world," answered Sylvia enthusiastically. "She has grand clothes, not fussy, you know, but plain and smart-looking. But it isn't her clothes that make every one like her, it is her manner. Not manners, I mean, although her manners are perfect, but it is the way she looks at you and makes you feel that you really are somebody. I can't explain it," added Sylvia, laughing, "but she is just dear."

"You must come around and see her, Patricia," said Sarah. "You and she would be kindred spirits, I know."

The afternoon train brought Aunt Sylvia, and she was all that her namesake had said. When plans for the evening were being discussed Sarah invited Aunt Sylvia to go with her to the school debate in the auditorium. "That is, if you are not too tired, Aunt Sylvia."

"Not tired a bit. I should love to go with you," answered Aunt Sylvia.

"I want to go too," said twelve-year-old Sylvia. "I think debates are fun."

"You said you had quite a bit of home work to do," reminded her mother.

"Oh, I'll let that go for once," answered Sylvia. "I want to go with Aunt Sylvia her first evening here."

"How would it be," suggested Aunt Sylvia, "if you did your home work this evening and we went somewhere together tomorrow evening? That will be Friday, when you will not have to study."

"O dear!" complained Sylvia, "I want to go tonight too. It is not fair that

Sarah should have you all to herself this whole evening."

But Sylvia did her home work and dolefully watched Sarah and Aunt Sylvia leave for the debate.

Monday was Aunt Sylvia's birthday. The family were giving her a little dinner with birthday cake and candles. Aunt Sylvia announced in the morning that she was going to have a little celebration of her own. After school on Monday afternoon she proposed to take Sarah and Sylvia to a neighboring city to purchase two leather coats.

"Two leather coats!" exclaimed Sylvia. "Why do you want two coats?"

"Oh, it is just my fancy," said Aunt Sylvia, "and I want you two girls to help select them."

At three-thirty that afternoon Aunt Sylvia and Sarah were seated in the family car ready to start to the city, but Sylvia did not arrive until nearly four. She stepped into the car and began at once to explain her delay.

"It was all my teacher's fault," she complained. "I just turned around once to look at Evelyn, who sits behind me. Her pen had sputtered in writing lesson and her face was spotted with black ink. Now I ask you, wouldn't anybody have laughed? She looked too funny for anything, and of course Miss Bradley asked me to stay after school. I tried to explain that I was expected at home, but she just ignored my raised hand."

Aunt Sylvia said they would still have time to visit one of the big stores, make the purchases, and get home in time for dinner. When they reached the store the girls were quite excited over the rack of bright-colored leather coats. And they were even more excited when Aunt Sylvia told them each to choose a coat and wear it home, for that was her birthday gift to them. Sarah selected an ivy-green coat and Sylvia an Indian-red. Sarah's fitted her perfectly, but Sylvia's proved a size too small. There were no other red ones left of her size and it was too late to visit another store, so Sylvia chose a leaf-brown coat, which just matched her eyes. Aunt Sylvia and Sarah were well pleased with it, but Sylvia mourned all the way home about the Indian-red coat that was too small for her.

The time for Aunt Sylvia to go home came only too quickly. The day before she left she had another delightful plan to bring before the family. In June,

Uncle George would be traveling in the West and she intended to spend a month at a cottage on the seashore in his absence. She wanted one of the girls to be a companion for her.

After the announcement before the assembled family there was a breathless silence, then Sylvia said, "Oh, Aunt Sylvia! How perfectly wonderful! I love swimming and have never spent a whole month on the seashore before." Sarah said nothing, but her eyes shone. Then Aunt Sylvia continued, "If I have one of you this summer, of course I shall expect to have the other one next summer. This year I have had many responsibilities in club work and civic affairs and am rather tired. Sarah seems to be a very restful little person. I would suggest that Sarah go with me this summer and Sylvia next summer."

Every one looked at Sylvia. She looked very sober, but she smiled a little as she said, "All right, Aunt Sylvia. You know best." She excused herself and went out and sat dejectedly in the porch swing. There Patricia saw her looking so doleful that she came up and sat down beside her. "Have you lost your best friend, or maybe mislaid her?" asked Patricia, laughing. "You look sad." Then Sylvia told her about Aunt Sylvia's choosing Sarah to spend a month with her in June. "And I am her namesake," she added, "and am crazy to become a good swimmer. I wonder why she didn't choose me."

"Why do you think she chose Sarah?" asked Patricia.

"She said she was very restful," said Sylvia somewhat resentfully.

"That is true," assented Patricia, "and if you will excuse me, you aren't, you know, honey."

"Why not?" demanded Sylvia.

"You complain about so many little things that do not exactly please you. But you will be a darling when you get over that. You are so lively and full of fun that every one likes to have you around when you are not complaining."

After Patricia had gone, Sylvia thought it over. She knew in her secret heart that she did fuss about everything that did not suit her. "I even complained about my new leather coat," she thought. "I guess it is time for me to turn over a new leaf."

The next morning, when Aunt Sylvia was packing to return home, Sylvia appeared at her door. "I've fixed a box of fruit and nuts for you to take on the train, Aunt Sylvia," she said, "and I am glad you asked Sarah for the month at the seashore. She is the older and should go first anyway, and I'll enjoy it all the more next summer." Aunt Sylvia jumped up and hugged her. "You dear child!" she said.

Time and Tide

Current Opinion from the Press of the World

It Makes Me Shiver

["The Thoughts of JUSTUS TIMBERLINE," in *The Christian Advocate, Central Edition, Kansas City, Mo.*]

I WENT to a banquet in a city last week, and I hated it. I should have preferred a tavern, much as I hate them. At least they make no pretense of being anything but what they are.

This was a church banquet, at a big hotel. People were in evening dress—some of 'em in far too little of it for my old-fashioned taste.

The price of a ticket was enough to buy a week's groceries for a jobless stenographer. And there were other signs that no expense had been spared.

Don't think I'm crying out against luxury as luxury. I have a dinner jacket myself—getting venerable now, but still a recognizable dinner jacket. And that, for me, represents luxury of a sort.

But at last week's banquet there was some singing, and it was the singing that got under my skin.

We were eating more than was good for us, and between courses we were urged to sing. Sing what, do you think? You'd never guess, I hope, but the first selection was

O Master, let me walk with Thee
In lowly paths of service free!

You know—that great hymn by Washington Gladden, with its high mood of self-forgetting, self-denying discipleship.

In another interval the signal to sing was given again, and several hundred voices sounded out,

In the cross of Christ I glory!

As if that were not enough, the chorister's call came a third time, with these words ringing out while the waiters changed our plates:

Pass me not, O gentle Saviour.

We were full of filet mignon and green peas and grapefruit salad, and an astonishing frozen dainty was just being brought to the table.

I thought to myself, What a chance for a Number One atheist, like Henry L. Mencken, say, or a satirist like Sinclair Lewis, to show us all up!

It was a real relief to me when the song-leader decided we needed a change, and led us out in the glass-tinkling strains of "Jingle Bells" and the empty sentimentalities of "Old Black Joe" and "Suwanee River."

What's my point? Why, nothing much, except that when church folk treat the greatest fact in human history on a level with "Mother Machree" and "Sweet Adeline," it's a sign of something that makes me shiver.

Popular Preaching

[*The Springfield Republican, Springfield, Mass.*]

REV. RALPH W. SOCKMAN, who preaches to Methodists in an ornate temple made with hands at the corner of Park Avenue and Sixtieth Street, New York, said in his sermon last Sunday: "We preachers, in our efforts to be popular, try to catch the public ear, but too often we do not do much to change the public conscience." Dr. Sockman does not mean that the churches should try to solve specific social and economic questions by favoring particular measures and programs.

He believes that the solution of present economic problems "would not satisfy the basic desires of life." "If the church hopes to be considered a divine institution, it must be a discoverer and interpreter of life's deeper interests and hidden treasures," Dr. Sockman says.

A clergyman who "tries to catch the public ear" sometimes finds that the easiest way to do so is by discussing public questions from the pulpit. In this he is likely to be abetted by the newspapers, which naturally find more news value in a pulpit pronouncement on some political or social question that is being currently discussed than in a religious exhortation derived from the Scriptures. Of course, there are fortunate clergymen who have only their own congregations to consider and do not feel obliged to lure churchgoers or extend the influence of their churches. There are others who reach a wider public through the radio or through books. But even a well-established preacher may legitimately feel inclined now and then to catch the public ear by expressing his conviction on some ethical, political, or religious question.

Newspapers which report sermons do well to give the minister "a break" now and then by quoting him on some general interpretation of faith or morals as well as on the gambling evil, the depression, or war. Most newspapers which report sermons do, in fact, give the preacher a chance to reach readers even if what he says is not the verbal equivalent of hitting somebody bang in the eye. Yet, even with the best intentions, the passages chosen for quotation are not always those that have the most interest.

This may be illustrated by one of Dr. Sockman's own sermons. In the course of it he touched upon some phase of municipal unrighteousness, and, of course, did not defend it. If he had, it would certainly have been news of sensational interest. In the course of the same sermon he touched upon contemporary moral problems, telling how nearly everybody was impatient to live ahead of his years—how girls of 18 wanted the experience and social activity that might be normal at 28, how young men of 23 wanted to be earning in a few years as much as their fathers had earned at 45, etc. These ideas were more provocative of thought and essentially "newsier" than the observations on political corruption, which were reported in the press.

Faith and Propaganda

[*New Orleans Christian Advocate, New Orleans, La.*]

THERE was probably never a time when more was being said and written about religion than now. But when one sifts the wide variety of discussion the volume and value of the good grain is not always in proportion to the literature produced. Not long ago a speaker said that in Russia religion is so completely outlawed that not even the songs are permitted unless they seem to attack the capitalistic system; in Germany it had been stripped of the supernatural; in Italy it had been compromised; in Japan it had been made the instrument of the State; and in England it concerned itself with sect and with the philosophical rather than the practical aspects of life. That diagnosis may not be entirely correct; but there is at least reason for believing that the ground is being cut from under practi-

cal and vital religion. One who knows the heart-throb of American life cannot escape the feeling that we are in great danger of reducing our public worship to a mere forum for propagandist appeals. Half of an editor's mail is made up of carefully prepared "Releases," many of them vitally related to our social life; and half of a pastor's mail has a different approach, but is in reality of the same kind—a plea for some cause or for the observance of a Day. We would not discredit any worthy cause; but we do not believe that the preacher should be a stage manager for a show not of his own production. There are great interests to which the pulpit should occasionally lend itself, because they are vitally related to its chief task. But after all, the church has one mission and one great task—to get the people saved from their sins and to help them to lead helpful and holy lives. And that is a task great enough to occupy its energy of mind and heart. It is central and vital and the force of its effort cannot be dissipated without doing incalculable harm to the kingdom of God.

"Do Right"

[*The Boston Post, Boston, Mass.*]

I N Connecticut the fact that Governor Wilbur L. Cross has placed an unpublished epigram of Mark Twain on his desk so it will be in clear sight of visitors is causing comment. It reads: "Always do right. This will gratify some people, and astonish the rest." It is said that Mark Twain wrote the words in 1901. The Governor has adopted it as a motto, and he has remarked that some politicians look at it, but others hurriedly turn away. In that case it serves a splendid purpose. The motto might well be adopted universally, not only by those in politics, but in business and every branch of endeavor.

Everybody Isn't Doing It

[*The Christian Science Monitor, Boston, Mass.*]

THE mania for lotteries so prevalent in our time has not made the universal sweep that advocates of chance sometimes assume, even though a good many worthy institutions seem to have capitulated to the temptation. But it is not true that "everybody is doing it." Ethically sensitive managers and sponsors of various welfare movements have decided that the loss of morale involved outweighs the possible financial benefits.

For example, many church organizations that have felt the pinch of the times have eradicated the gambling idea completely. All of which seems as it should to the average layman and heightens his confidence in the perceptions of those charged with moral leadership.

It is extremely easy to find excuses for wrong practise in this matter of games of chance. Arguments to justify the gambling lure are not lacking. Yet casuistry must yield to truer reasoning when the question is put under the ethical microscope. The lottery, by whatever name called or for whatever philanthropic, educational, or community interest evoked, remains an invitation to try to get something for nothing.

Social workers may well beware lest their excellent activities leave behind an entail of dubious ideals and habits destructive of honesty and thrift.

PORTLAND DISTRICT

LETTER

THE Portland District is not without its share of anniversaries, which, when taken advantage of and planned for, make for the local community an occasion not only of distinction but of inspiration for new departures and major service. Of these there



might be mentioned Naples, Conway, West Durham, and Falmouth Foreside, each making a distinctive appeal and valuable contribution.

At Conway, N. H., on Dec. 9, the pastor arranged for a Sesquicentennial Celebration, with

Bishop Charles Wesley Burns as the preacher. Neighboring churches sent in their delegations and shared in the enthusiasm and inspiration of the service. In this connection the superintendent of the Portland District most emphatically maintains that the Boston Area is receiving such close attention and personal contact in the way of service from its resident bishop as might satisfy the most exacting. With unfailing courtesy and utter self-forgetfulness, he seeks as far as time and strength will allow to serve every cause with the same degree of apostolic zeal and impartiality.

At Conway, which is in the foot-hills of the White Mountains, Methodism has a fine property and a loyal constituency. Rev. Walter A. Smith, pastor, has served this church for five years, and every interest has been faithfully cared for. The property has been improved, new members have been constantly added, and parish activities represent industrious leadership and consecrated zeal. At Conway Center a devoted group of people carry forward in a systematic way, under Mr. Smith's guidance, the program of their church, and while the financial outlook is not propitious, there is much reason for congratulation.

CHESTNUT STREET, Portland, known throughout the country as the Mother of Maine Methodism, is responding with marked enthusiasm to the leadership of its new pastor, Rev. Albert D. Parker, formerly of Mill River, Mass. A very serious attempt is being made to reach the membership and constituency by way of vitalizing the various departments of church activity. To this end, Mr. Parker has organized his parish into six groups, led by members of the officary, for which those who desire to serve make preferences. The committees are: administration and finance, expansion, recreation, religious education, World Service and philanthropy, worship and devotion. A campaign of financial emphasis recently resulted in additional resources. The prayer-meeting is coming to be recognized as a very marked feature of parish life, recently as many as a hundred being present. A men's class of forty or fifty, under the leadership of the pastor, seems to be displaying great enthusiasm.

During the summer a cleaning bee was organized, enabling a very large number of the leading members, both men and women, to give themselves in unremitting toil to the renovating of the entire interior of the church. More than \$600 worth of materials were purchased and the labor involved on the part of these workers would be in the neigh-

borhood of \$3000. Paint, varnish, and wholesale scrubbing have transformed the whole interior, which thus becomes a source of pride to the participants and of satisfaction to the general public.

AT Peaks Island, owing to calamitous circumstances, due to the failure of transportation, some two hundred families have temporarily left the island, taking up winter quarters in Portland. Naturally such a situation very seriously affects the church life as well as the entire community. The pastor, Rev. Arthur F. Pedler, is bravely carrying on and meeting with fine endorsement from the entire constituency. A supper conference, held recently, gave evidence of marked loyalty and confidence. Reports showed the church to be holding its own, and numerous testimonies from the summer people indicated the popularity of Mr. Pedler's service.

In the parish of Thornton Heights, South Portland, Rev. A. B. McAlister, is administering the affairs under extreme difficulties with a wisdom and success not easily to be excelled. Compelling obligations, due to bank failures and other circumstances, sorely taxed the resources of this parish. It is significant of the loyalty of the people, as well as the admirable leadership, that in the last two years almost \$2000 has been paid toward reducing debts. Deficits on current expense have been met, and a brave effort will be made to sustain the normal budgetary standard. The Sunday school has greatly increased, with a record attendance. A Men's Brotherhood, numbering more than a hundred, indicates the impression the church is making upon the life of the community. Congregations are large and growing.

At Washington Avenue, Portland, Rev. George Holgate has opened his new pastorate under very favorable auspices and the outlook would promise a strengthening of each department in church life. The choir has been reorganized and is now rendering excellent service, and a new two-manual organ adds greatly to the enjoyment of all. A new and more inspiring order of worship has been introduced. A series of Sunday evening services is being cared for by the different organizations, developing lay talent in this direction and contributing markedly to the interest of the hour. Mr. and Mrs. Holgate are very happy in their new surroundings.

ESTABLISHED for some fourteen years, the federated work at Lisbon has proved conclusively the wisdom as well as feasibility of the project. The arrangement makes possible for this community a more adequately sustained form of religious service than would be possible for either of the two groups—Methodist and Baptist—to carry on alone. Rev. G. Rowell Crocker, the pastor, is meeting with marked approval on every side. The program is one related to the community and Mr. Crocker frequently has the assistance of professors from Bates College, who give of their time and service in this helpful way. Recently a young woman of the Baptist Church, interested in the activities of the church school, made possible the redecorating of the Methodist vestry, adding greatly to the attractiveness of the room. The pastor has outlined policies looking in the direction

of a more successful administration of parish affairs. In this he has been assisted by Baptist members of the federation, who see the necessity for closer cooperation.

Orr's and Bailey's islands, where the pastor, Rev. Frank R. Welch, is serving his sixth year, greatly appreciate the kindly and faithful services of this devoted minister. While few fields labor under greater difficulties, there are encouraging features in the abiding interest of a number of the summer visitors. One of these at Bailey's Island, James Gardner of Montclair, N. J., has maintained for a number of years at his own expense a very remarkable Vacation Bible School, which is increasingly successful in service, attendance, and influence. Mr. Gardner is now arranging for a dedicatory service in connection with the celebration of the fiftieth anniversary of the founding of this Bailey's Island Church, which will take the form of a week's celebration. A bronze tablet is to be placed to commemorate the event. Mr. Gardner proposes to meet whatever expenses may be involved.

At Kennebunkport the work is effectively cared for by Rev. S. E. Leech, now in the retired relation, who was formerly pastor at this point. Mr. Leech is known and honored by the entire community. The parish consists of a limited number of constituents, who cherish the associations growing out of long contact with this church and who are loyally maintaining its program. The ministerial support at this point is always met in full, and the people have great pride as well in missionary enterprises.

FALMOUTH FORESIDE, with the lovely Casco Bay studded with islands as a delightful foreground, is a Mecca for numerous summer people as well as for a year-round group representing the business and social interests of the city of Portland. This church has been in continuous service since 1798. To celebrate these eventful years the church and community planned a memorial banquet for Feb. 9. The minister, Rev. Merle S. Conant, is serving in the eighth year of a very constructive pastorate. Many improvements have been made in the church building, including a new heating plant, ladies' parlors, community rooms, and a general beautifying of the entire surroundings at a cost of about \$8000, of which all but \$1000 has been paid. This fall the men of the church and community gathered for a "grading bee," with the intention of landscaping the grounds. A Women's Guild is among the most successful in the entire district, reporting at a recent conference upward of \$800 raised so far this year. Mr. Conant received a unanimous invitation for the ninth year.

Intervale is another field among the mountains of New Hampshire. Two communities nestling among the hills are served by Rev. Frank Oldridge, who has entered into the community life in a very rich and helpful way, so that as a minister he is able to put his church at the place of leadership in community thought and interest. Summer people coming here appreciate the ministry of the church as a source of healing and blessing during the period of their rest.

The superintendent is highly gratified at the interest displayed by the group chairmen and the practical programs that have come to his desk from them. It is clear that intelligent and cooperative effort along these lines will uncover new resources and make possible new victories.

Carl W. Garland

CHURCH SCHOOL

WILLIAM G. CHANTER

Dean of Wesleyan University

FIRST QUARTER, LESSON IX, MARCH 3

Peter's Idea of the Church

Scripture Lesson: Acts 5:1-42; 8:4-25.

Golden Text: "Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another."
—Eph. 4:25.

But a certain man named Ananias with Sapphira his wife . . .

THIS unhappy pair stands for the class of people which attempts to make the profession of Christianity a means for the gratification of their desire for social advancement. They saw and admired the fellowship of the disciples one with another. Membership in such a group seemed to them a very desirable thing. Then it seemed that the way to a place of special honor in the church was through liberality in sharing their material wealth, and they professed a generosity which they did not have. After all, if what you want is not the grace of liberality but the approval of those about you, there is no need to give till it amounts to real self-giving. The necessary thing, in such a case, is to give till the proper impression is made—and then to stop.

It is rather strange that this evil tendency should have appeared so early in the history of the church. We know it well enough now. Not long ago a lawyer prominent enough to be invited to address the Harvard Law School students advised them to affiliate themselves with the church as a means of making acquaintances that would lead to the acquisition of profitable business. It is encouraging to notice that this bit of exceedingly worldly wisdom was news—evidently it was at least over-frank even for this sophisticated age. But it is worldly wisdom, since now our churches are made up in large part of the respectable and even the wealthy. In the days of Ananias, however, that was not true and it might seem that he had nothing to gain from joining himself to the disciples of the recently crucified Jesus.

The significance of this is that he did have some appreciation of the beauty of the new religion, enough to make the approval of its followers a thing to be desired. To be one of that fellowship was to him a good thing. The trouble was that he did not really understand what that fellowship involved. His conception of it was altogether superficial, like that of some silly boy who is taken with the grandeur of a soldier's life, because he is charmed with the uniform and with the esteem in which the veteran is held, with no realization at all of the price that has to be paid for all this and no appreciation of the real value of the high courage and of the disciplined life that make up the real substance of the soldier's life. Poor Ananias did not know that the real essence of membership in the group the warmth of whose fellowship attracted him was crucifixion to the world. And so he blundered into ruin.

Now when Simon saw that through the laying on of the apostles' hand the Holy Spirit was given, he offered them money. . .

Of quite another sort was the worthy Simon. He stands for the perennial horde of world-

lings who get into the church and find in it great opportunities for the acquisition of the wealth and power which are dear to the hearts of all worldlings. To him it opens another and a better way of self-advancement, and the more he sees of it the more he is convinced that the office of a bishop is indeed a good thing.

Now, here again we might be surprised to find this vicious tendency appearing in the days of the infancy of the church. But Simon was a man who had a keen sense of the power over men's minds of the mysterious. He was a quack of the sort who plays upon the capacity of mankind for miracles, a capacity that is not to be despised since it is born in part of the realization that the purely material and matter-of-fact world is not enough. But Simon was one of that evil swarm who pervert this tendency to their own gain.

This sort of thing ruins those who do it. Simon found himself caught in the meshes of a web of his own weaving; for he could not see in that marvelous thing which was to transform the world, the thing that we call Christianity, the thing we call Christianity in the first vigor of its existence, anything more than another way of getting along in the world, of establishing himself as one of those to whom people looked up as possessed of mysterious powers and mysterious knowledge. He had fooled the people and now he himself was fooled. Only he had fooled them into thinking that the sham was real and now he was fooled into thinking that the real was a sham.

But Peter said, Ananias, . . . thou hast not lied unto men, but unto God.

But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money.

Ananias thought of the church as a means of getting into association with the right people and so gratifying his desire for social position. Simon thought of it as a means for gratifying his love of power over men. What did Peter think of it?

Well, it is evident that he thought of it as they did in one respect. It was a means to an end. But the end was not to be found in the world in which Ananias and Simon lived. The church was the expression in this world of the life of God Himself, the end toward which its life was directed was an immediate fellowship with Him through the lordship of Jesus. To make it a means for anything else was the final affront to God, an affront in which all insult to those men who might be members of it was entirely lost. Those who sought to use the church for their own petty and worldly ends were losing the opportunity to become the children of God, were driving themselves into the darkness that is inhabited only by those who have for themselves extinguished the light of the world.

Quite simply and directly, then, Peter thought of the church as a divine institution. Its members were responsible directly to God. Its ministers were of importance only as they were lost in His service. Nothing external or material had anything to do with its real life, and to make such things of anything like first importance was blasphemy against God. The only test was the test of reality—was a man's heart right with God? If it was, he did belong to the church, and if it was not, he did not belong to it and had no right to claim membership. The direct and only center of its life was God. When we think of the implications of such an idea of the church we are not surprised that the early days of Christianity were days of triumph. Nor can we help asking ourselves what the recovery of such a belief would mean today.

Presenting Mrs. Burns

[From *The Christian Advocate*, New York City]

OF Scotch-Irish-Quaker lineage, Mrs. Charles Wesley Burns (Laura Peacock Carson) was born in Philadelphia, Pa., the daughter of Robert and Emmeline Peacock Carson. Her father, who still lives in Philadelphia, came to this country, a lad of sixteen, from the north of Ireland, and immediately enlisted in the Union Army.

Laura attended the Friends Select School and Goucher College. The day after her graduation in 1900 she sailed for Europe, where she toured the continent and British Isles for four months with a classmate—mostly on foot. This gave a very intimate knowledge of the people and countries.

In 1901 Miss Carson was married to Charles Wesley Burns, whom she had known from childhood. Their ministry continued in Philadelphia Conference until 1916 when he became pastor of Hennepin Avenue Church, Minneapo-



MRS. CHARLES WESLEY BURNS

lis. Following his election to the episcopacy (1920) they were sent to Helena, Mont., where they served that Northwest country in the midst of a great depression, due to seven years' crop failure, when ninety per cent. of the banks in Montana, North Dakota, and Idaho were closed. Always missionary-minded, Mrs. Burns was made acquainted, first hand, with the struggles and sacrifices of the frontier people. Through her appeals to Eastern friends, boxes and barrels and money were sent out and personally and intelligently distributed. During that quadrennium eighty per cent. of the work of the Helena Area was carried on with the help of the Woman's Home Missionary Society and the Board of Home Missions and Church Extension. Through her acquaintance with the heroes and heroines of the frontier parsonages, an understanding of them has been brought about which has been invaluable. It was at this time that the first Methodist church school for Indians was established at Browning, Mont.

For nine years Mrs. Burns was a member of the board of trustees of the Woman's Home Missionary Society, four years as vice-president. All three residential areas have presented large missionary opportunity: Helena, with its far-reaching, sparsely settled frontier country; San Francisco, with its Orientals, Indians, Italians, Mexicans, and Filipinos; and Boston, with its cosmopolitan and seventy-two per cent. foreign population. While the area assignments have geographically focused Mrs. Burns's

attention upon the home field, her interest has not lagged in the foreign work.

She has been associated with the Women's Clubs and Parent-Teachers groups wherever she has lived, and in Boston is a member of the executive boards of the Medical Mission Guild, the Friends of the Deaconess, and the Edith Buell Club, which is composed of the wives of the theological students at Boston University. She is also a member of the Waldensian Society, the Browning Club, Boston University Women's Council, Goucher College Alumnae, and the American Association of University Women.

Bishop and Mrs. Burns have four children: George Robert, graduate of University of Minnesota and Wesleyan University, with an M. A. degree from Harvard; Charles Wesley, Jr. (the only Burns grandchild), a graduate of Leland Stanford; Elisabeth Virginia, a senior at Wellesley; and Barbara, a sophomore at Allegheny College.

YOUNG PEOPLE

ELMER A. LESLIE

Professor in Boston University

March 3—*The Kingdom of God in Our Homes*

III. OUR HOMES MAKE OUR COMMUNITIES.
PHIL. 4:8; 1 COR. 13:4-6.

The Carry-Over Power of a Good Home

THE place of strategy in the development of character is the home. I say this with the full and grateful recognition of the significance of the school and the church. But the church does not have youth sufficiently under its direction, or for an adequate length of time in each week, to become the formative influence it might otherwise be. And the school is tied hand and foot, at least in our public school system, unless it gets the intelligent and hearty cooperation of the home. It is in the home that the most potent character building agencies are most vitally operative, largely because the growing youth is so unconscious of them. He is being educated, he is developing certain character sets without knowing it. Such experiences are unsoundably deep.

The result of this is that the home deposits in the life of youth moral and spiritual ideals and attitudes that have mighty power to carry on beyond the days of home nurture. And one of the finest influences of a good home is that the children who go forth from it and at length establish their own homes start with the standards absorbed from their own youth. One home on fire with high home ideals passes on the torch to the homes of the next generation.

The Atmosphere of a Good Home

About home atmosphere there is something intangible yet immeasurably potent. You can't put your finger upon it. But there are several things that go together to create it. I would put first and foremost a basic harmony and deep-seated love between husband and wife.

I do not mean here a unity of domination where the one member, be it husband or wife, holds the whip hand and the other does the leaping. I mean a unity of cooperation where mutual respect and mutual teachability are present.

Again, in such a home atmosphere there is genuine interest in each member of the family on the part of all. If one is honored, all are happy. If one is in difficulty, the whole family is concerned. As a family the issue is faced until it is solved. Again, there is deep, patient, hopeful, abiding, Christian love in daily expression between the members of the home. There is no place where Paul's classic words on love find more basic and vital expression than in such a home. For this kind of love keeps kind under great and continued provocation, it has in it not the least trace of envy, it is not egotistical, it makes for conduct which is appropriate to the situation, it is unselfish, it keeps calm under irritation, it guards the soul's citadel against evil thoughts concerning another and finds satisfaction in getting at the truth of every situation however uncomfortable it may be to face. How illuminating it is to read these classic words with the relationships of the home in mind!

The Fashioning of a Citizen

"A citizen is a person, native or naturalized, who has the privilege of voting for public offices, and is entitled to full protection in the exercise of private rights." It is the home that fashions such persons. I have in mind a home which, while very humble, has lived across the years a large and alert life. I have known the grandfather, his daughter, and, in turn, her daughter. The grandfather, up until the very year of his death, always lived in a large world. He kept up upon all great public questions. He frequently wrote his opinions to leading members of society, educators, congressmen, editors, preachers. He registered his convictions when opportunity afforded. While in a position that might have been a retreat from community problems, he made it a conning-tower from which to view the needs of the community life. He is gone, but today his daughter, a woman in rich maturity, keeps herself marvelously informed on public issues, writes to senators and representatives her views, and in a gracious way urges on her friends to do the same. And but recently I saw the same intelligent, sane, eager public spirit expressed unmistakably in her daughter. Such community interest, such public spirit, such social application of the gospel of Christ, does not come by accident. It comes because of the formative touch of a public-spirited home. Let us never forget that in every home where children are present there are citizens in the making.

The Home a Center of Community Life

We have been focusing attention upon the home as a factor in developing interest in the public welfare so that through giving to the world children who have learned to live and think in community terms it might be a creative factor in the building of a better community. Now let us think of how our homes may help develop community spirit.

I am deeply impressed with the part young people play in bringing the families of a community together. I walk down my street conscious that often those who speak to me would scarcely know my name, except for the fact that they know I am the father of the child who is the pal of their boy. And one of the deepest and most sacred ties in community life is that which brings fathers and mothers of the community together in friendship because the children of both homes are friends.

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Differs with Pearl Buck

TO THE EDITOR OF ZION'S HERALD:

TO the subscribers to ZION'S HERALD who may have read in the January issue of *Woman's Home Companion* a story entitled "Enough for a Lifetime," by Pearl S. Buck, may I say that this story does not bear out my personal experience and observation on the mission field.

During seven years of service in Japan as a missionary of the Woman's Foreign Missionary Society, I gained a rather intimate knowledge of life on the mission field, not only in that country but in Korea and China as well. In more recent years I have had the opportunity of observing missionaries and their work in North Africa and Southern Europe, the Near East and South America. Nowhere have I found missionary life as it is portrayed in this story by Mrs. Buck.

The writer may know an isolated case from which she has drawn the pathetic character of Miss Willey, the heroine of this tale. Among a rather wide missionary acquaintance around the world I know of no one who resembles her, nor do I think there are many, if any, left on the field today of the archaic type of the older missionary, Miss Benton. None whom I know live such lonely, self-centered lives, even in the most remote places, to say nothing of a village only a half-hour from Peking. And none of my missionary friends hate their work as Miss Willey is pictured hating hers. I know of none who are not finding great joy in their service. If this were not so, they would be honest enough to withdraw from the work before sixteen years had passed.

I have said to Mrs. Buck that it seems to me regrettable that she should picture life on the mission field in such an unattractive way as to repel any young women who might be considering Christian service abroad. And I have

THE NEW HYMNAL FOR AMERICAN YOUTH

Edited by

H. AUGUSTINE SMITH

Frank E. Manton, Bethany M. E. Church, Fort Lee, N. J., says: "It is without doubt the finest thing I have seen in this particular field."

Dorothy Hansberger, Church Secretary, Bexley M. E. Church, Columbus, Ohio, says: "For two years we have used The New Hymnal for American Youth in our primary and junior departments and have found it by far the finest hymnal we have ever had."

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Some of Our Contributors

AZARIAH F. REIMER, Boston; pastor of Tremont Street Methodist Episcopal Church.

EDGAR BLAKE, Detroit, Mich.; resident bishop of the Detroit Area of the Methodist Episcopal Church.

MARY FINETTE BARBER, Brooklyn, N. Y.; a writer who finds in Washington's counsel much that is pertinent to the problems of today.

CLARENCE R. ATHEARN, Washington, D. C.; an occasional contributor of timely articles to the columns of the HERALD.

HOWARD A. PEASE, Fitchburg; minister of the First Parish Unitarian Church.

asked her if she did not think it would have been much fairer had she, who owes so much of her literary success to her former missionary environment and experience, created a truer and more winsome picture of that life.

I know scores of missionaries who are unusually alive to world conditions and so engrossed in the problem of infusing the spirit of Jesus Christ into every area of human life around the world that they have neither the time nor the inclination to shut themselves away in their rooms to brood over romantic poems and dream vapid dreams.

ELIZABETH M. LEE.

Aiken, S. C.

Omnipresence

Lillian Dunlap George

WHEN cool, sweet calm lay o'er the earth
And silver dawn the hilltops trod,
When birds sang soft and leaves spoke low,
I said, "Oh, surely here is God."

Amid the filth of alley ways

Where children played, ill-fed, poor-shod,
A little home, clean-swept, love-filled,
Sent forth its joy—and there was God!

Midwinter Conference

SEVEN of the Cape Cod towns were represented at the midwinter conference of the Cape Cod Association of Churches, held at the Community Church in Osterville. The principal speakers of the day were Rev. E. D. Lackey, chairman of the Committee on Men's Work, Rev. Hilda L. Ives of Portland, Me., former rural secretary of the State Federation, who gave a summary of church conditions in the towns of the state under 5000 population and led a discussion on the matter, and W. L. Richardson of Boston on the topic "The Church and Social Action." Rev. Charles X. Hutchinson of Sagamore, Rev. Carl F. Schultz of Hyannis, Seth Sears of Brewster, and Rev. Rowland J. Martin of Wellfleet were named a committee to confer with the chairman of the Committee on Evangelism, Rev. Lynn V. Farnsworth, to plan for Lenten services.

Dinner was served at noon by the women of the Baptist Church.

Young People and Peace

ON invitation of the Young People's Society of the Clark Memorial Methodist Episcopal Church of Portland, Me., the societies of the Methodist churches of Biddeford and Westbrook joined with them in an evening Peace Conference on Feb. 8. Fifty young people engaged in a peace-centered worship ser-

vice led by Miss Ruth Milliken, the second vice-president of the entertaining society, which was followed by a stirring, synoptic address on the present-day peace movement by Rev. C. Hazeldine Osborne of the Biddeford Methodist Episcopal Church, who is chairman of the Social Service Committee of the Maine Conference. The heart of Mr. Osborne's message centered around the question "What Can Young People Do for Peace?" These four objectives were presented: (1) keep your own zeal informed and glowing; (2) keep public opinion bubbling; (3) organize pacifism; (4) preach and practise non-violent resistance.

The group then divided into three discussion sections led by Mr. Osborne, Rev. E. L. Wilson of Westbrook, and the pastor of the entertaining church, Rev. E. W. Robinson. Various conclusions came out of these discussions, among them being: (1) the conviction that to participate in war is unchristian; (2) that Christ's impact was for peace rather than conflict; (3) that a nation is not justified in using force against any other nation even if that nation invaded the home country; (4) that prison is preferable to participation in the war system; (5) that the R. O. T. C. and the military chaplaincy should be abolished; (6) that non-violent resistance is the real method for achieving world amity and progress.

The evening closed with a social hour and refreshments.

DIED

[Obituaries are limited to one hundred words, and except in the case of ministers, their wives or widows, a charge of one dollar will be made for the insertion]

MRS. ANNA MESERVE

MRS. ANNA MESERVE, widow of John Meserve of Old Orchard Beach, Me., died Feb. 5, in her eighty-second year, after a period of failing health and severe suffering. She joined the Methodist Episcopal Church in Biddeford over fifty years ago, transferring later to Saco and then to Kennebunk. In her younger days she taught in the church school; she was also interested in temperance and was a member of the W. C. T. U. She had been a reader of ZION'S HERALD for many years. A daughter, Miss Clara Meserve of Old Orchard, and a sister, Mrs. William Durrell of Plainville, Mass., survive. The funeral service was conducted by Rev. Walter H. Cass, assisted by Rev. S. Elfred Leech and Rev. H. A. Mitchell. Interment was at Lower Buxton Corner.

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CHURCH REGISTER

HERALD CALENDAR

Brotherhood Day, Feb. 24
 Norwich District Meeting, Willimantic, Conn., Feb. 25
 Council of Cities, Cincinnati, O., Feb. 26-28
 World Day of Prayer, March 8
 Boston Methodist Social Union, Epworth League Night, Dr. Norman Vincent Peale, Speaker, Boston Chamber of Commerce Building, March 18
 Editorial Council of the Religious Press, Hotel Willard, Washington, D. C., April 23, 24
 Book Committee, Annual Meeting, New York City, April 30
 Board of Bishops, Semiannual Meeting, Chicago, Ill., May 15-19
 Lasell Epworth League Institute, Auburn-dale, June 30-July 7
 World Service Commission, Annual Meeting, Evanston, Ill., July 9-11

CONFERENCES OF BOSTON AREA

East German, Philadelphia, April 3, Bishop Wallace E. Brown
 Eastern Swedish, New York, April 25, Bishop Titus Lowe
 Maine, Houlton, May 8, Bishop Adna W. Leonard
 New England, St. Paul's, Lowell, May 1, Bishop Leonard
 New England Southern, Taunton, June 12, Bishop Charles Wesley Burns
 New Hampshire, Rochester, April 24, Bishop Burns
 Vermont, Springfield, May 21, Bishop Brown

BOSTON METHODIST PREACHERS' MEETING—Monday, Feb. 25, Wesleyan Hall, 581 Boylston Street. Speaker Dr. Harry T. Stock, director of young people's work in the Congregational churches; subject, "Youth."

NEW MOTION PICTURE—A new, one-reel, 16mm. motion picture, entitled "Manuel," showing, in story form, the work of the Spanish American Institute at Gardena, Cal., one of the projects of the Latin-American Mission, is available for the use of churches and may be secured by addressing either Miss Ada V. Clouden, 1701 Arch Street, Philadelphia, Pa., or Rev. H. G. Conger, 740 Rush Street, Chicago, Ill.

BROADCAST TO MISSIONARIES—From the studios of stations KDKA and W8XK of the National Broadcasting Company,

THE WEBSTER FUND

The Boston Wesleyan Association invites contributions of cash in any amount or a remembrance in wills. Such funds as are received will be added to the principal of the "Webster Fund." This fund was established by the late Frank B. Webster, who left a sum of money the income of which was to be used in sending ZION'S HERALD to missionaries at home or abroad, or to long-time readers who were no longer financially able to subscribe for themselves.

Money so received will be invested by the Association in this permanent fund, the income of which will go on through the years providing this helpful service.

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Winners!

Long Plain Epworth League, Awarded the Silver Cup in the Booth Festival Competition Conducted Recently under the Auspices of the New Bedford Epworth League Union

Grant Building, Pittsburgh, Pa., a broadcast to Methodist missionaries will be made on Sunday, March 3, at 11.15 P.M., Eastern Standard Time. The address will be delivered by Dr. Ralph E. Diffendorfer, one of the corresponding secretaries of the Board of Foreign Missions. Dr. James F. Hoffman of South Avenue Church, Wilkesburg, will conduct the devotional service, and music will be furnished by the choir of that church. Individuals, missionary societies, and congregations having friends, relatives, or representatives abroad may send messages without cost by mailing them at once to Dr. Jacob S. Payton, Woodland Road, Pittsburgh, Pa.

A CHANCE TO HELP—The cost of publishing the Korean translation of the Abingdon Bible Commentary has not yet been completely underwritten. In Korea it sells for yen 7.50, which is relatively much less than the cost of the same volume in America. Even at this remarkably low price many loyal and devoted Sunday school and church workers in Korea will be unable to purchase a copy. The small sum of \$2 will place this volume on the desk of one such worker. Five dollars will provide three copies. Gifts for this purpose will receive World Service credit and may be addressed to Dr. Wade Crawford Barclay of the Joint Committee on Religious Education in Foreign Fields, 740 Rush Street, Chicago, Ill.

Bits of Fun

—Mother wanted to spend Saturday afternoon shopping, and father—a statistician—reluctantly agreed to abandon his golf and spend the afternoon with the three small and energetic children.

When mother returned, father handed her this:

Dried tears—9 times.
 Tied shoes—13 times.
 Served water—18 times.
 Toy balloons purchased—3 per child.
 Average life of balloon—12 seconds.
 Cautioned children not to cross street—21 times.

Children insisted on crossing street—21 times.
 Number of Saturdays father will do this again—0.—*Montreal Star*.

—"I understand," said a young woman to another, "that at your church you are having such small congregations. Is that so?"

"Yes," answered the other girl, "so small that every time the rector says 'Dearly Beloved,'

you feel as if you had received a proposal."—*Lorain Journal*.

—"Pay your taxes with a smile," advised Mrs. Gotrocks.

"I should love to," said Miss Comely, "but they insist on cash."—*Brooklyn Eagle*.

BOOKS

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THE RICHES OF CHRIST. By Bede Frost. The Macmillan Company: New York. Price, \$1.75.

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New England Methodist Church Directory

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10.45 Morning Worship
7.30 Evening Service
Leonard C. Harris, Minister

MAINE

FIRST CHURCH
155 Pine Street, Bangor, Maine
Church School 9.30 A.M.
Morning Worship 10.45 A.M.
Epworth League 6.00 P.M.
Evening Service 7.00 P.M.
Rev. Louis S. Staples
160 Essex Street, Bangor, Maine

PLEASANT ST. CHURCH
Waterville, Maine

Sunday Services
Church School 9.45 A.M. Worship 11 A.M.
Student Forum 6.30 P.M. E. League 6.30 P.M.
Worship 7.30 P.M.
Harold Charles Metzner, 20 Center St.

MASSACHUSETTS

CHURCH OF ALL NATIONS

Morgan Memorial, Boston, Mass.
Sunday Services
English 10.45 A.M.
Italian 10.45 A.M.
Colored 4.00 P.M.
Syrian 5.30 P.M.
Rev. E. J. Helms, Supt.
Residence, 119 Palfrey St., Watertown, Mass.

COPLEY CHURCH, BOSTON

Exeter and Newbury Streets
Edward A. Elliott, Pastor
Sunday services 11 A.M. and 7.30 P.M.

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258 West Elm Street, Brockton, Mass.

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10.45 Morning Worship
6.00 Epworth League
7.00 The Friendly Hour
Rev. Arthur Hopkinson, Minister
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10.45 A.M. Public Worship
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Morning Worship 10.45 A.M.
Young People's Forum 6 P.M.
Epworth League 6 P.M.
Minister, Rev. John L. Ivey
Residence, 647 Main St.

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Sunday Services: 10.30 A.M. and 7 P.M.
Minister, Rev. Guy H. Wayne
Residence: 5 Clarendon Street
Centennial celebration of the Church, May 19-26

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John C. Wingett D.D., Pastor
Church School 9.45 A.M.
Morning Worship 11.00 A.M.
Young People's League 6.30 P.M.

NEWTONVILLE CHURCH

Newtonville, Massachusetts
Church School 9.45 A.M.
Worship and Sermon 11 A.M.
Junior High School League 4.30 P.M.
Young People's Meeting 6.00 P.M.
Rev. Laurence W. C. Emig
440 Newtonville Ave.

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Midweek Thursday 7.45

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Church School, 12.00
Epworth League, 5.30
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Church Bible School 9.30 A.M. Epworth League 6 P.M.
Our motto: "Forward with Christ."
Minister, Rev. J. Homer Slutz
6 Hubbard St.

Many Faiths—One Faith

(Continued from page 182)

sacraments," and gives a high place to "the ministry as the church's instrumentality through which she performs this divinely appointed duty"; but it repudiates the conception of the ministry as a priesthood, recognizing "no priesthood but that of the High-Priesthood of Christ."

CONSERVATIVE also in its worship: Two principles confronted the Reformers as they set about restoring the worship of the church to what they conceived to be its primitive purity. They could reject everything for which they could not find definite warrant in the Scripture, or they could retain everything not definitely condemned by Scripture or by experience as being harmful to the Christian life. Luther definitely allied himself with those holding the latter principle. Everything in the worship of the ancient church which seemed good and helpful to the worshiper, he retained, making such corrections and additions as appeared to be necessary. The service of the Lutheran Church is liturgical, therefore, enriched by much which more zealous reformers failed to conserve. That service was further enriched by the fruits of Luther's own genius as a hymn-writer and composer. By versions of the Psalms, by translations of old Latin hymns, and by his own compositions he enabled the people to sing with the spirit and with the understanding also.

Add to that the reading of the Bible in the translation that Luther himself had provided, and we can feel the throbbings of the new life in the old churches that had turned to him for light and leading.

"THE actual setting free of Germany," says the greatest of her modern historians, "was the direct outcome of an internal conflict waged in an honest German conscience."

That conflict was with regard to sin. Luther was brought up in an atmosphere in which the exceeding sinfulness of sin, the terrors of the judgment, and the certainty of punishment were continually emphasized. How can a sinful man be justified in the sight of God? was the absorbing question of his spiritual life. The practises, the self-denials, the asceticism, the spiritual exercises that brought peace to others were unable to heal his soul. In his extremity he meditated upon the statement of the apostle that the just shall live by faith.

As Professor Francis A. Christie has put it, "the exhibition in Christ of a divine friendly love for undeserving sinners liberated in Martin Luther an emotional and volitional response of sheer

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trust and confidence. He gave up all his vain striving for a perfection won through ascetic mortification of self, a perfection that would extort the favor of God by its perfect merit. He simply let himself go to meet this exhibition of a divine love for the sinner without merit, and in this humble, trusting, self-surrender, this faith, he met the helping God. To let Christ have his effect on the soul was to have personal relation to God, to be taken into the place of a child of God. In him, Luther discovered, "there is no terror, but sheer friendliness and joy, and thus I learn to know the Father through him. Thereby such a light and knowledge bursts upon me that I know with a certainty what God is and how He is disposed."

AND so the doctrine of justification by faith became the emancipation proclamation of an enslaved soul and the inspiration of a new life, and has been central in the preaching of the church that bears his name. He was no longer in bondage to sin, but was the Lord's free man. Discovered in the realm of personal religion, it could not be confined to that field. It was found to be valid in other fields as well, and in them has profoundly affected human life for good.

The late Professor Frederick H. Hedge did not put it too strongly when he wrote that "the dearest goods of our estate—civil independence, spiritual emancipation, individual scope, the large room, the unbound thought, the free pen, whatever is characteristic of this New

England of our inheritance—we owe to the great Saxon Reformer."

OTHER aspects of the Lutheran Church may well impress themselves upon those outside her communion: her care for the young, her insistence upon adequate religious instruction, her conception of religion as adding to the richness and zest of life, her teaching that family life is not inferior to the celibate life. But in all our indebtedness to this great church, one item stands out above all others. Our greatest debt is for the thrilling story, the heroic courage, the unwavering faith, the inspiring example of Martin Luther himself.

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Wake Up, World!

HERE is a blast from a bishop that ought to wake up the world. In a very unusual article beginning on page 173 of this issue of the HERALD, Bishop Edgar Blake of Detroit arraigns the makers of war and the builders of military machines of the nations with such a volume of unescapable facts as ought to make every human being on the globe tremble with apprehension over the future of civilization. This article is published in two parts, the second of which will appear next week. "Who Wants War?" should be read with the utmost care from beginning to end by every lover of the human race and every believer in God and His high purpose for the world.

Personals

(Continued from page 175)

Aid Society of Hedding Church participated in the occasion, and the official board sent felicitations. Mrs. Wallace is blessed with excellent health, retaining all her faculties, and even reading without glasses. Her keen interest in the affairs of the world is only surpassed by her concern for the church, and she regularly attends and takes part in many of the activities of Hedding Church.

—A cablegram to the Board of Foreign Missions from Bishop Edwin F. Lee brings word of the death at Singapore of Dr. James M. Hoover, for thirty-two years a Methodist missionary among Chinese immigrants in Borneo. He had been attending Conference on the mainland when taken ill. In 1899, Dr. Hoover, then a school principal in Chambersburg, Pa., accepted a call to become a teacher in a Methodist boys' high school in Penang, Straits Settlements. Here he mastered the Foochow dialect of the Chinese language, spoken by thousands of immigrants from Foochow, who were settling throughout the Malay Peninsula and near-by islands. Here, too, he married a teacher in the Penang Anglo-Chinese School, Miss Ethel Mary Young, daughter of Mrs. G. F. Pykett, a Methodist missionary. In 1903 Dr. and Mrs. Hoover were attracted to Borneo, where Sir Charles Brooke, the British-born rajah of Sarawak, was developing an agricultural and industrial colony, and to which Foochow-speaking Chinese were flocking in large numbers. Receiving appointments as missionaries to Borneo, Dr. and Mrs. Hoover developed the Anglo-Chinese Boys' School at Sibu, and through the years built a vast Christian program of schools and medical centers for the Chinese residents. Dr. Hoover also made a large contribution to the economic growth of the colonists, helping in the development of

The Liquor Harvest in Massachusetts

FOR WEEK ENDING FEB. 15, TOGETHER WITH FIGURES FOR CORRESPONDING WEEK A YEAR AGO

	1935	1934
PERSONS KILLED by motor vehicles,	12	21
OPERATORS CONVICTED of driving under influence of liquor,	73	110
LICENSES AND REGISTRATIONS SUSPENDED OR REVOKED for driving under influence of liquor,	47	51
SENTENCES IMPOSED in liquor convictions,	51	65
APPEALS AND INDICTMENTS,	27	59

From the Report of Frank A. Goodwin, Registrar of Motor Vehicles of the Commonwealth of Massachusetts

the rubber industry, introducing the first rice mill, the first saw mill, and the first ice-making machine, and in later years taking over, for the rajah, the operation of the Sarawak radio station and making it an educational center. Dr. Hoover's service was not limited to the Chinese, however; for he made friends with the Dyaks, the original head-hunters of Borneo, and was the means of sending other missionaries to minister to them.

—Bishop Charles Wesley Burns was chaplain for the annual convention of the National Methodist Hospital, Home, and Deaconess Association, held in Chicago on Wednesday and Thursday of last week, and also addressed the banquet.

—The Methodist Episcopal Church in Amesbury has lost a loyal supporter in the death of J. Elmer Brierly, a trustee and treasurer of trust funds. Mr. Brierly's grandfather was one of the founders of Methodism in Amesbury, coming there from the county of York, England. Newspaper journalism was Mr. Brierly's life work, and interest in town affairs his avocation. He is survived by two brothers and a sister, all of Lynn. Services were held at the church, in charge of the pastor, Rev. F. J. Andrews. Rev. J. R. Copplestone, a former pastor, delivered the eulogy. Burial was in the Bartlett Cemetery, Amesbury.

—Bishop Eben S. Johnson of Cape Town, South Africa, cables the Board of Foreign Missions that the Angola Mission Conference will be held March 7. Bishop Johnson has returned to Cape Town from a sea voyage to the island of Mauritius, made on doctor's orders to recuperate from his recent severe operation. It is understood he has sufficiently recovered to enable him to make the trip from Cape Town to Angola to hold the Conference.

—Dr. Albert Z. Mann, dean of Springfield College has been elected president of the National Methodist Hospital, Home, and Deaconess Association, succeeding Rev. Karl P. Meister, superintendent of the Elyria Home for the Aged, Elyria,

O. Dr. Mann is treasurer of the Board of Hospitals, Homes, and Deaconess Work.

—Mrs. Arthur Wright, wife of Rev. Arthur Wright of Jamaica Plain, has been under observation at the Deaconess Hospital since Feb. 8.

—Dr. Charles L. Goodell was the leader of a Preaching Mission at Trinity Union Methodist Episcopal Church, Providence, R. I., Feb. 10-17.

—Dr. Joseph M. Shepler, pastor of Stanton Avenue Methodist Episcopal Church, Dorchester, is again in the Deaconess Hospital as the result of a fall, this time on an icy sidewalk. The extent of his injuries has not been determined at this writing.

BRIEFLETS

The annual meeting of the World Service Commission will be held July 9-11 in Evanston, Ill.

What is said to be one of the most carefully planned and most promising conferences ever held at Gammon Theological Seminary, Atlanta, will take place Feb. 22-24. It is known as the Intercollegiate Missionary Conference and is under the auspices of the Stewart Missionary Foundation for Africa and the Georgia Student Volunteer Union. It will be attended by students, pastors, and laymen and will have as its theme "Fulfilling for Our Generation of the World-Wide Mission of Jesus Christ." The speakers will be recognized leaders in their respective lines of work. Among them will be President Willis J. King of Gammon, Dr. Ralph E. Diffendorfer of the Board of Foreign Missions, Dr. Howard Thurman of Howard University, Dr. Arthur Raper of the Commission on Interracial Cooperation, and President M. S. Davage of Clark University.

LEVEL
ONE

Zion's Herald

Wednesday February 27 1935

Meet God the Father

Editorial

Who Wants War?

Bishop Edgar Blake

A Loose-Rein Rider and Reader

*Racy Literary Criticisms from Wesley's
Journal*

Reactions to Roosevelt Editorial

Comments from the Public and the Press

Jan 36
Mr. H. P. Cummings
12 Cottage St.
Ware, Mass.

Dr. Skinner at Social Union

"THE MENACE OF PREJUDICE" IS SUBJECT OF ADDRESS ON INTERDENOMINATIONAL NIGHT

WHILE illness and weather conditions interfered with the attendance at the February meeting of the Boston Methodist Social Union, held at the Chamber of Commerce Building on Monday evening of last week, the members who were present were rewarded with a program of marked interest from start to finish, with a thought-provoking address on "The Menace of Prejudice: What It Is and What It Does" by Dr. Clarence R. Skinner, dean of Tufts College School of Religion and leader of the Community Church of Boston, and a special musical treat in the form of two groups of numbers by Ethel Hutchinson, concert pianist.

It was Interdenominational Night and besides Dr. and Mrs. Skinner and Miss Hutchinson and her husband, Dr. Leslie A. Russell, the invited guests included William L. Oldroyd, president of the Boston Baptist Social Union, and Mrs. Oldroyd; Frank E. Bridgman, president of the Boston Congregational Club, and Mrs. Bridgman; Edward W. Raye, member of the executive council of the Unitarian Club; Ambrose B. Warren, president of the Universalist Club of Boston, and Mrs. Warren. Mrs. Charles Wesley Burns also was among those seated at the guest table, but Bishop Burns, having a previous engagement, was unable to be present until the latter part of the evening, in time to pronounce the benediction.

THE singing of the hymn "The Church's One Foundation" by the assembled company and the invocation offered by Rev. Harry Belmont Hill of Newton opened the evening's program. After the dinner the president of the Social Union, Thomas Fox, introduced the representatives of the other denominational clubs. He said the youngest of these organizations was founded more than fifty years ago. The oldest, the Baptist Social Union, had its beginning in 1864. The Methodist Social Union came next, in 1868. The Congregational Club followed in 1869, the Universalist in 1873, and the Unitarian in 1882.

The evening's program included a brief period of business, during which three new members were voted into the union and announcement was made of the next meeting, on March 18, which will be Epworth League and Young People's Night, with Rev. Norman Vincent Peale, D. D., minister of the Marble Collegiate Church in New York, as the speaker.

Miss Hutchinson, formerly a pupil of Heinrich Gebhard and now his assistant, chose her numbers from some of the masters of music, Liszt, Schumann, Tchaikowsky. Her playing was listened to with rapt attention, and enthusiastic applause greeted her at the close of each number, to which she was very generous in responding.

In presenting the speaker of the evening, Mr. Fox said Dr. Skinner's life story was that of starting from the bottom and working up to the top. He was graduated from St. Lawrence University and ordained to the Universalist ministry, and has come to be known as a sponsor of social liberty and an enemy of war.

"THE more I study the more I see the operation of prejudice in every living personality," said Dr. Skinner at the beginning of his address. "We have in preju-

dice one of the most universal and innate facts of human nature."

Prejudice means literally "judgment before." It is an idea or judgment or feeling or emotion that exists before we have examined the fact, before we have taken all the elements into consideration. For example, said Dr. Skinner, we see an Italian walking down the street and immediately we think of dago, foreigner, stiletto. Or we see a Negro and at once we class him as lazy, shiftless, dirty. These are perfect cases of prejudice.

There is not a single field of our whole human life which is not subject to prejudice, said the speaker. We have prejudices against food. For example, Dr. Skinner told of visiting in Sweden, where some forty different kinds of appetizers were placed before him. The Swedish people are very fond of them, but to him they appeared strange and unappealing and he would not even taste them. That was prejudice.

Our religious differences produce an abundant harvest of prejudice. Think of what a lack of understanding there is between Hindu and Mohammedan, between Catholic and Jew. So too there is prejudice in intellectual life, in business, in the professions; in fact everywhere we find prejudgments. We build up in our minds a picture of a professor, of a chorus girl, yes, even of a minister, and then we try to force reality to follow the outline of our picture. It is a good deal like looking through a prism. We look at the distorted image of a fact rather than the fact itself.

ONE of the chief sources of these prejudgments is found in our homes. It is there that we unconsciously acquire many of our mindsets. Dr. Skinner said that he inherited a hatred of mathematics from his father and that his own study of that subject was hampered by this prejudgment. As another illustration of the influence of the home in this respect he used the story of a little Southern girl who was traveling on a Pullman with her mother. In the course of the journey she and the Negro porter became good friends. At length he asked her if she would like a present and taking her down to the end of the car gave her an orange. The little girl was delighted and ran back to her mother crying, "See what the nice, nasty, dirty nigger gave me!" A child has no idea of the meaning of words, but the influence of words used in the home circle is powerful in later life.

As still another illustration, Dr. Skinner spoke of a friend of his, a Northern preacher, whose parents had frequently had Negroes at their table and who had thereby been prejudiced in favor of the colored people. "In our homes there is a powerful influence toward political parties or religious denominations," said the speaker, "although there is a rational element, of course, in our religion."

Another source of prejudice is the school. It is in the school that the child first comes into contact with the neighborhood gossip and with the children of people from different cultural worlds from that to which he is accustomed. Dr. Skinner here cited the experience of a friend of his who was told at school that for every male Catholic child born to every Catholic family in the United States a musket was planted in the cellar of

a Catholic church to be used to help the pope take over the government of this country, and who says that to this day he cannot think about Catholics in a perfectly normal way.

The churches are full of attitudes, declared Dr. Skinner. His parents, he said, belonged to the Universalist Church, but his mother lived in a town where there was a Unitarian church. In that day the Unitarians were regarded with suspicion, and the story went around in that town that the devil lived in the Unitarian Church. One night a group of boys decided to find out if this was true, so they raised a ladder against a window of the church and climbed up and looked in. There are endless tales about the Jews, continued Dr. Skinner. The old ritual-murder myth to the effect that every once in a while the Jews carry off a Christian child, slay it, and drink its blood is being revived at the present moment.

We build up preconceptions of the people of other nations. Dr. Skinner here described a poster in his possession which shows a Greek soldier grabbing a Bulgarian and sinking his teeth in his neck. "Bulgar eater" is the translation of the legend on the poster. We shall never forget, Dr. Skinner said, the terrible cartoons that were published in all the countries during the World War. Across the border lines of Europe today what different pictures are presented of the nationalities!

Prejudice works in the relations between classes. Classes are coming forward as important factors in social life today. Loyalty to class is increasing by leaps and bounds. The speaker referred to the attitude taken toward the Russians and said that some people were ready to do anything to overthrow the Soviets. One of the charges frequently heard was "The Bolshevik has nationalized women." Dr. Skinner said that only two years ago when he was in Russia an American woman asked, "Do these people have families. Do they visit back and forth? Do they have children? Do they love their children?" The Russian people are just like ourselves, said Dr. Skinner. Of course they have families, of course they have children, of course they love their children. But it is impossible, he asserted, for a large part of the people in

(Continued on page 212)

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Zion's Herald

VOLUME CXIII

BOSTON *Wednesday* February 27 1935

NUMBER 9

Meet God the Father

MEET God the Father! Through many long years you have walked alone in His world and have never met Him. Invisible, He has kept step with you in all your wanderings, watching over you in temptation and trial, in sin and sorrow. And yet this unseen companion has seemed distant and unreal. Perhaps you have thought sometimes that, after all, God was only a myth, or possibly a force or a hazy influence. Never has He been revealed to you as your dearest friend.

Explain, if you can, why the God who is so near to every one of us appears to be so far away. Does He withdraw Himself? Does He grow cold toward us? Does He for some strange reason insist on keeping at a distance from us? How can we become so well acquainted with this inaccessible sovereign as to discover that He is in reality a heavenly father? Here is the secret. It is we who have put Him off. We have withdrawn from Him. We have grown cold. We have been self-sufficient, content to go our own way. We have refused to accept the great friendship.

HEART-SEARCHING is needed. We are only half in earnest. Never, never shall we feel the warm handclasp of the Great Companion while we continue in our sins, while we stubbornly persist in having our own way. Such a course leads not to life but to death. The soul that is constantly crying "I" and "mine" will never meet God until it surrenders its selfishness. The proud, self-sufficient man must learn humility and come to understand his absolute dependence upon a higher power.

By no man-made introduction, moreover, can we enter into the great friendship. There are those who seek God through speculation. They play with the idea of God, but ideas are only counters, symbols of reality. There are those who in their search for God stimulate their feelings by mystical methods and sometimes achieve an almost perfect counterfeit of His presence. But they fail to find Him. There are those who endeavor to ritualize themselves into a close companionship with the Almighty, but the effort ends in a pale worship of beauty and order.

MEET God. Meet God Himself. Meet the God of the New Testament, the God and Father of our Lord Jesus Christ. Come face to face with Him.

Where? In the Gospels, for in them the Maker and Lord of the world appears in human form. In the words and acts and sacrifice of the Saviour of mankind we have an exact picture of the Heavenly Father. He is made real in the stream of history. His love is made manifest to all men. Look at Jesus. Study Him. Meditate upon Him. And thus come to understand the reality of God.

BUT still another step is necessary if this God of history is to be fully realized as your own heavenly father. Revealed in the life of the race, He must be revealed also in your own personal life. Only in experience can we actually know God for ourselves. The meeting-point is surrender and obedience made possible through our love for Him who first loved us. You will meet God, then, today, now, on the dusty highway of life, as you seek to express your love for Him in all your thoughts and deeds. Every situation presents a call for choice, for decision. Say "Yes" to God and He draws near; say "No" and He withdraws Himself, for He sees that He is not wanted. O sensitive Spirit of the living God! How dare we drive Him away?

WHY wait any longer for the formalities of an introduction to the Heavenly Father? Drop those books, those arguments, those devices of worship for the moment, and flee for your life to the Word of God, the guidebook of man in his lonely wanderings. In prayerful devotion this day make a surrender to the Almighty that shall take hold on every thought and action. Give the love of the Heavenly Father right of way in your soul. Then begin to live in Him and for Him "every day, every hour." God will then become indescribably real, a Friend above all friends.

THE true God is the God of our everyday life. He confidently expects us to help Him to realize as a practical actuality the kingdom of God on earth. As we cooperate with Him in the overthrow of the individual and collective evils of our time, and in the upbuilding of an order of love, brotherhood, and justice, His presence becomes increasingly vivid and our faith in His wisdom, His power, and His love grows ever more sure and compelling. Have we the insight, the love and the courage to cast in our lot with the Lord of a life?

AN OUTLOOK ON THE NEWS OF THE WORLD

Serious Setback for the President

BY a vote of 44 to 43, the Senate of the United States on Thursday of last week adopted an amendment to the President's \$4,880,000,000 work relief bill which provided that the "prevailing wage" must be paid to men who might be transferred from the "dole" to construction jobs for which the Government's money is to be spent. The move to amend grew out of the opinion that, since "wages tend to seek the lowest level," it was necessary to guard the bill against the danger of lowering all wages. That there was also some politics mixed up in the successful effort to modify the measure can scarcely be denied. It is said that the amendment carried largely through the strenuous efforts of the organized labor lobby, the Republicans, and the "Kingfish," Huey Long. The victorious attack on the work relief bill is by far the worst rebuke Mr. Roosevelt has suffered at the hands of the Seventy-Fourth Congress, which the nation last November practically turned over to him. Latest reports from Washington state that Administration leaders are preparing to "go to the country" with the President's plan, to get an answer on the point whether it ought to be abandoned for the dole or carried out as originally intended.

The Ax Swings in Germany

A RETURN to medieval execution methods was registered in Germany on Monday of last week when August Griebler swung the ax that decapitated Baroness Benita von Falkenhayn and Frau Renate von Natzmer, both of proud Prussian lineage. These two women were found guilty of betraying military secrets by the People's Tribunal of the Nazi Government. There had been no appeal from the sentence, though Adolf Hitler had it within his power to exercise mercy in these cases. Convicted with the women were Baron George von Sosnowski, a Polish officer, and Fräulein Irene von Jena. They received life sentences. The three women had been arrested a year ago at one of many gay parties given by Sosnowski, for whom, the Berlin cables indicated, they obtained information of military value. The outside world, convinced as it is that Germany is busily engaged in far-reaching secret plans that may involve the peace of the world, will have its suspicions intensified by this spectacular incident. English newspaper correspondents point out that not for two centuries and a half has such a penalty been meted out to a woman in Great Britain.

A New NIRA

TO replace the present National Industrial Recovery Act, which expires on June 16, President Franklin D. Roosevelt in his message to Congress delivered on Wednesday of last week recommended a new "NIRA" to be extended over two years. He also sketched some of the features which in his opinion ought to be included in this new Recovery Act. Declaring that the "fundamental purposes and principles" of the act under which we are now operating "are sound" and that "to abandon them is unthinkable," the President said that under the present measure "a new order of industrial relations is definitely taking shape," and then suggested that Congress retain in the new measure provisions for minimum wages and maximum hours, for keeping child labor under ban, and for collective bargaining. He also said that "monopolies and private price-fixing within industries must not be

allowed nor condoned," and that the Government must have power to impose "certain nominal standards" on any industry that failed to submit its own code. There was no evidence in the message that the President intended to hand Congress a completely worked-out plan with the expectation that it be adopted "as is," or that he intended to use coercion in realizing his suggestion.

Supreme Court Rules on Gold

AFTER considerable delay and a final tense session, the Supreme Court of the United States on Monday of last week issued its long-awaited decision on the gold question. The judgment of the court cut three ways. Respecting private contracts, railroad and other similar bonds, the highest tribunal of the nation ruled that, notwithstanding any promises to pay in gold included in these securities, they might be paid in Roosevelt dollars and the issuers might refuse to pay "in gold or its equivalent"—all this on the ground that Congress has the power to regulate the currency. In the case of Government contracts containing the same gold clause, the ruling was that, while it is unconstitutional to refuse to pay "in gold or its equivalent," the litigant who raised the question had failed to show that he had suffered damage so far as the buying power of his money was concerned, and therefore he had no standing in the court of claims, where any damages might be collected. The question of gold certificates constituted the third issue before the court. Is it constitutional for the Government to refuse to redeem "yellowbacks" with gold as promised on the face of them? In answer the Supreme Court ruled that by paying Roosevelt dollars for gold dollars the Government caused no loss to the receiver and that therefore he was not actually damaged in any way. The receiver therefore had nothing to recover. The decision of the court was made on a 5-4 basis, Justices Hughes, Brandeis, Roberts, Cardozo, and Stone concurring and Justices McReynolds, Van Devanter, Butler, and Sutherland opposing. Justice McReynolds in dissenting displayed emotions little expected from a Supreme Court justice when he declared that because of the ruling it was not too much to say respecting the Constitution that "it is gone." There was a little flurry in the stock market following the announcement of the decision, but by Wednesday the financial situation had settled back to normal.

Waiting for an Answer

WHAT reply is Adolf Hitler planning to make to the peace proposals recently sent to him by French and British statesmen? He seems to be stalling and stuttering, though on Friday of last week, when Russia became rather loudly vocal on the question, he declared that he was willing to discuss all the proposals, including the air pact terms. Through a speech made by Ivan M. Maisky, ambassador to the Court of St. James's, and an official note to the British and French governments, Moscow "talked straight" to Germany and Poland, indicating that the Soviet Republic expected these countries to give attention not only to the air pact but also to all the other items, including the guarantee of Austrian independence, covered by the Franco-British proposal. Soviet diplomats also made a list of the peace-loving countries, significantly omitting Germany and Poland, and intimated that Japan, joined closely with the Poles and the Nazis, was in the plot against the peace of Europe.

Distinguished Educator

IN the death of Dr. Abram Winegardner Harris, aged seventy-six, which occurred in Philadelphia on Thursday of last week, American Methodism has lost one of its foremost educational leaders. Dr. Harris was born in the Quaker City Nov. 7, 1858, and was graduated from Wesleyan University in 1880. In 1880-'81 he taught mathematics at Dickinson Seminary. In 1881 he returned to Wesleyan, his alma mater, as tutor in mathematics and registrar, later being made an instructor in history. In 1888 he became assistant director at the Office of Experiment Stations, United States Department of Agriculture, and in 1891 director. He left his directorship in 1893 to accept the presidency of the University of Maine and served in that position for eight years. In 1901 he was made headmas-

on this bill. The proposal is outrageous, and highly insulting to the teaching profession. Why should this group of high-minded, well-trained, thoroughly sacrificial, patriotic citizens be singled out as objects of suspicion? Why not require every last mother's son and daughter of us here in the United States, no matter how loyal we may be to our country, to sign on the dotted line? Imagine a buck sergeant, physically formidable, in full khaki, with dirk and automatic, but intellectually equipped with only a grammar-school education or less, standing over the scholarly Professor Warren O. Ault of Boston University as he conducts his course in "The History of Europe since 1815," to see that he teaches nothing "dangerous," or over the learned Professor Charles P. Huse of the same institution as he gives his lectures on "The History of Economic Theory," to see that he does not mention socialism or communism. It is to laugh! Indeed, when the sober citizens of the United States catch the full significance of this teacher-baiting business, the whole country will burst out in a roar of laughter.

Area Council Meets

THE New England Area Council convened in its semiannual two-day session at Wesleyan Hall, Boston, on Wednesday and Thursday of last week, Feb. 20 and 21, under the leadership of the president, Bishop Charles Wesley Burns. "Developing an Area Connectional Consciousness" was the general theme of the five-point program. Rev. James V. Claypool of East Providence, R. I., is secretary of the council.

Rev. Harold C. Metzner of Waterville, Me., was made the council chaplain and had charge of a series of devotional addresses, bringing to the council a unique personality with a powerful devotional appeal.

Bishop Burns opened the first division of the program, entitled "Reappraising Its Values," and addressed the council on the subject "A Restatement of Original Purposes and Principles: Accomplishments and Failures to Date." The bishop pointed out some of the difficulties of administration of the Boston Area, revealing the need of such an instrument as the council for the future of Methodism within the Area. Three definite steps in progress have been made, the bishop stated: first, the development of a larger confidence in the ministers occupying the remotest charges of the Area by assuring them that they are being thought of and planned for in the council; second, a better understanding by both laymen and ministers of the extent of the demands made upon the supervisory system, thus creating a greater spirit of cooperation from the entire Area; and third, a better disposition in the laymen toward the institutions of Methodism within the Area.

Edward F. Miner presented a ten-minute paper on "Utilizing Methodism's Unique Machinery," in which the supervisory system of the church was shown to be, by actual comparison with some other Protestant denominations, much less costly per capita to operate. The writer stressed the need for the office of district superintendent to insure the greatest efficiency of administration and relieve the bishop of an amount of detail impossible for one

man to accomplish. He suggested that it might be well for both minister and layman alike when they go to Annual Conference to leave at home the cold-chisel and monkey-wrench.

Dr. George A. Martin then addressed the council on "A Factor in Developing and Maintaining Lay and Ministerial Morale," stating that confidence grows through trusted responsibility, and that the principle we seek to strengthen must be sounder than the method. He affirmed that both our system and our principle are sound. Following this address, J. Bruce McCullough spoke on "An Essential for Constructive Leadership," and stated that membership in the council should be more than honorary and when members find it impossible to attend the sessions a substitute should be provided. He raised the question: "Is my parish my world or is the world my parish?"

REMOVING the Obstacles" to the development of a connectional consciousness—the second section of the program—was opened in the afternoon with J. Bruce McCullough presiding. The first speaker, Rev. L. O. Hartman, discussed "Provincial Outlook and Hub-Mindedness." Dr. LeRoy W. Stringfellow, speaking in place of C. D. Baldwin, who could not be present, gave a comprehensive evaluation of the "Destructive Criticism of Administration and So-Called Overhead." Papers on "Differing Pension Standards," "Ministerial Salary Inequalities," and "Unsatisfactory Conference Boundaries" were presented by Dr. George E. Heath, Rev. E. W. Robinson, and Dr. Arthur W. Hewitt, respectively, as being obstacles to the creation of an area connectional consciousness.

The evening session was held at Copley Church at 7.30, with Dr. Briggs S. Palmer presiding. This section of the program dealt with "The Adoption of Area Policies" under the following captions: "With Respect to Ministerial Transfer," by Rev. A. I. Oliver; "With Respect to Ministerial Standards," Dr. Carl N. Garland; "With Respect to Fund-Raising," Rev. James V. Claypool; "With Respect to Area Home Missionary Policies and Programs," Dr. E. E. Story; and "With Respect to Federations and Interdenominational Cooperation," Rev. R. M. Pierce.

THURSDAY morning the session opened at 9.30, with Henry Kruschwitz presiding.

Section IV of the program, "United Area-Wide Programs," reached a high point of importance and interest in three presentations: "The Promotion of Personal and Family Religion," by Rev. John R. Copplestone; "Christian Stewardship," by Rev. George A. Butters, and "Leadership Training," by Rev. Ralph Stooddy.

The final session began at 2 P.M., presided over by H. L. Chipman, and the reports of commissions and committees were heard. Rev. A. F. Reimer reported on "Bilingual Work of the Area," Dr. C. N. Garland on "Financial Data," and Dr. Webster H. Powell on "Pensions."

The findings committee, with Dr. George A. Martin as chairman, presented its report, together with a report on resolutions. The committee recommended that the bishop set up committees to inaugurate an Area-Wide Christian Stewardship and Evangelism campaign of united action. This recommendation was strongly endorsed by the council.

Bishop Burns then spoke on "Looking Forward," voicing his hopes for Methodism and his affection for the churches and men. The closing prayer was made by Dr. George E. Heath.

The program committee consisted of Rev. H. D. Hawver, Dr. LeRoy W. Stringfellow, and Roy M. Brown. H. D. HAWVER.



Underwood & Underwood

THE LATE DR. A. W. HARRIS

ter of the Tome School in Maryland. In 1906 he again became a college president, and for ten years headed Northwestern University in Evanston, Ill. At the General Conference of 1916 he was elected corresponding secretary of the Board of Education of the Methodist Episcopal Church, serving for two quadrenniums. He was a delegate to the General Conferences of 1896, 1900, 1916, 1920, and 1924.

In New England!

SPONSORING "an act requiring teachers, instructors, and professors to take an oath or affirmation to support the federal and state constitutions," representatives of the Daughters of the American Revolution, the Grand Army of the Republic, and the American Legion will doubtless be present in full force at the Massachusetts State House on Thursday of this week for the public hearing

EDITORIAL MISCELLANY

The Plight of the Negro

THE month of February with its observance of Lincoln's Birthday brings to focus again the unsolved problems of race relationships, particularly as between the whites and the blacks in America. A timely study in this field entitled "Divine White Right"* has recently been published under the auspices of the Institute of Social and Religious Research. The immediate purpose of this work is that of surveying "race segregation and interracial cooperation in religious organizations and institutions in the United States."

As the investigation preliminary to the writing of this volume proceeded, however, it became evident that "the back trail from effects to causes pointed directly to economic forces as being fundamental in any consideration of the problem." Part One of this treatment, therefore, traces the varying conditions of life under which the colored people have been forced to exist from the "Slave Era" to the days of "The New Deal." To many persons much of this material will be a startling disclosure since it deals in part with unadvertised attitudes of organized labor toward the Negro, and with the inequities which the RFC, the AAA, and the NRA of the present national government have placed upon him.

Part Two deals with "Institutional Segregation." The sense of religious responsibility felt by the various denominations toward the colored man both before and after his emancipation, together with the development of Negro churches, receives due attention. The impartial attitude of the author is evidenced by his stress on the shortcomings of these churches, as well as by his exposition of the discriminations practised against them. The racial policies of the Young Men's and Young Women's Christian Associations are also dealt with. As with all human beings, the Negro's health and scale of living determines to a large degree his measure of helpfulness or danger to society as a whole. The restrictions placed upon colored people in respect to hospitalization, nursing, and medical training in America form one of the unhappiest chapters in

*DIVINE WHITE RIGHT. By Trevor Bowen. With a Section by Ira De A. Reid. Published for the Institute of Social and Religious Research by Harper & Brothers, New York. Price, \$1.75.

95 Years Ago in ZION'S HERALD

(Feb. 26, 1840)

GENERAL INTELLIGENCE

VANDALISM.—On Wednesday, Jan. 29th, the first annual meeting of the New Jersey State Anti-Slavery Society, was held in the Supreme Court Room in Trenton. Their afternoon session was a peaceful one, but their meeting was entirely broken up by a mob, and the members excluded and locked out of the room. Having assembled on the steps of the building, they adjourned to the Temperance House, where it was hoped the mob would not molest them. Neither the Mayor nor Sheriff could be found, and no attempts were made to quell the riot.

The schooner *Ann*, seized at Baltimore, on suspicion of having been built and fitted out expressly for the slave trade, has been condemned by the U. S. Circuit Court, before which the case has been pending, as a "slaver."

WOMAN.—The editor of the *Keystone*, at Harrisburg, reproves the women severely for petitioning Congress and the State Legislature upon various subjects, and adds, by way of authority, the remark of St. Paul, "*I suffer not a woman to teach.*" That is very well, when it applies; but it appears to us that, with reference to petitioners, we might quote another passage with greater propriety—"Pray without ceasing."—*U. States Gazette.*

MORMONISM.—We learn that "Joe Smith," the Mormon leader, is holding meetings in Philadelphia, and it is said that he really has considerable success in making converts to his doctrines.—*Chr. Sec.*

The Philadelphia Inquirer states that there are now 2024 paupers in the Philadelphia alms house; a larger number by four hundred than has been within the walls of that institution in any preceding winter, for several years.

The London Society for the Promotion of Peace, have offered a reward of one hundred guineas for the first, and another of twenty guineas for the second best Essay upon the "Promotion of Permanent and Universal Peace."

The plague has broken out in Silistria, on the Danube—in the adjoining villages, it was making fearful ravages.

the whole story of race prejudice and intolerance. The large degree of exclusion enforced upon the Negro in the field of public health is not only tragic for the colored people themselves but "difficult to reconcile with any degree of even self-interested enlightenment."

"The Church and Education for Negroes," Part Three, has been prepared by Ira De A. Reid. Herein is set forth the heroic tale of the church's endeavor to provide practical and cultural training for the colored people. It is a narrative replete with the sacrifices of yesterday, the new problems introduced by the unexpected changes in education and

economic well-being today, and the rather baffling outlook in this field as regards tomorrow.

The authors have carried through an excellent piece of research, as is clear from the impressive array of closely documented resources. The main thesis, that against segregation as a means of meeting the race issue, is upheld on the ground that segregation is "unworkable, unsound, and incompatible with the principles of a social order based upon values inherent in human personality." Naturally, the book does not provide easy reading. But it does offer essential material to all who are interested in the application of the Christian ethic to one of the fundamental issues of life in America. To both races there comes a moral mandate for the use of intelligence, the study of racial histories and techniques, and the employment of Christian imagination. Methodists will find in this exposition a glowing record of denominational achievement, and an indictment of that separation which now persists between the Northern and Southern branches.

PERSONALS

—Dr. Charles M. Melden, on a card dated Jan. 26, written while "on the Indian Ocean, approaching Ceylon," sends greetings and says: "We are thus far on our journey and all is well. The HERALD smiled at us in the home of Dr. Berry in Tokyo and it was good to see its friendly face. We are both well and having the time of our young lives."

—The preachers and their families who have served the Sheepscott charge in the former East Maine Conference will feel a sadness to learn that Wilbur W. Houdlette, for years one of their very faithful members, died Feb. 19, at the age of eighty-five.

—Mrs. Robert C. Ropp, daughter of Rev. and Mrs. E. S. Tasker of Concord, N. H., is attending the Westminster Choir School at Princeton, N. J., studying organ and voice and choir directing. At a recent tryout she won a position on the famous Westminster Choir of forty voices, under the direction of Dr. John F. Williamson. This choir gave a series of concerts in Europe last summer, and

plans are under way for another series next season.

—The Bethany Deaconess Hospital of Brooklyn, N. Y., is mourning the loss of its headsisiter, Miss Myrtha Binder. Born at Ebingen, Württemberg, March 16, 1861, Miss Binder became a consecrated sister in the young deaconess movement of the Methodists in Germany in 1882. From 1887 to 1894 she was engaged in organizing the deaconess work at Zurich, Switzerland. Since Oct. 20, 1894, she had been headsisiter of the growing German deaconess work in the city of Brooklyn, N. Y. At the time of her golden service jubilee in 1932, the General Conference at Atlantic City signally honored her. Her death came suddenly and as a great shock to her many friends.

—Rev. Richard D. Leonard, pastor of the Methodist Episcopal Church at Grand Isle, Vt., has been obliged to take some time off to rest and recover from a minor breakdown in health. He plans to spend a few weeks with his parents at 353 Albemarle Road, Newtonville.

—Miss Laura Jane Beebe, daughter of Mrs. Beebe and the late Dr. James A. Beebe, former president of Allegheny College, suffered a broken nose in an automobile accident in Meadville, Pa., on Tuesday night of last week, according to a press dispatch. She was riding in a sedan with five other students when the machine skidded on an icy highway and crashed into a stalled truck.

—Rev. Dr. and Mrs. Albert E. Day of Baltimore, Md., have announced the marriage of their daughter Dorothy to George Charles Johnson on Saturday, Feb. 16, in Baltimore. Mr. and Mrs. Johnson will make their home at 111 South Drake Street, Titusville, Pa.

—Rev. C. A. Richardson, superintendent of the department of city work of the Board of Home Missions and Church Extension, has recently been made chairman of the Joint Standing Committee on City and New Americans, representing the Home Missions Council and the Council of Women for Home Missions. Rev. M. A. Dawber, superintendent of the department of rural work, has been appointed chairman of the Town and Country Committee, representing the Home Missions Council.

—Mrs. Elizabeth F. Brewster, who has given fifty of her seventy-five years of life to the people of China as a missionary under the Board of Foreign Missions of the Methodist Episcopal Church, is now on her way to America for her last tour in the interest of the schools and mission that she and her husband, the late Rev. William N. Brewster, founded in Hinghwa, Fukien Province.

Anybody Say Anything?

—After I have written a book I never read it again.—*Hilaire Belloc.*

—The day of a virtually anarchic individualism is dead. And no amount of political rhetoric can revive it.—*Glenn Frank.*

—The machine works for us, but we think for the machine.—*Norman Vincent Peale.*

—One must accept failures as well as successes.—*Lincoln Ellsworth.*

—Courts are established so that a respectable scrubwoman may receive just as large a verdict as any Sybarite of what may now be left of the old four hundred.—*William Harman Black.*

—As you go down in the scale of intelligence, the problem of youth is to find ways of getting what it wants. As you go up, the problem is to decide what it wants.—*Harvey W. Zorbaugh.*

She sailed from Shanghai Jan. 29. Mrs. Brewster has made a large place for herself in China, and it is said that few people have ever been more sincerely

(Continued on page 216)

BRIEFLETS

It was an evening of rejoicing for the parishioners of Grace Methodist Episcopal Church, St. Johnsbury, Vt., when, at a banquet held recently, notes of several years' standing against the church, totaling \$6431, were burned to the strains of the Doxology. The pastor, Rev. Thomas R. Burns, has taken the leadership in this achievement, a truly notable accomplishment in these depression days.

Professor George S. Counts of Teachers College, Columbia, is editor of a new journal, *The Social Frontier*, devoted to educational criticism and reconstruction. "If the hopes of its founders are to be realized, this new journal must become the expressive medium of those members of the teaching profession who believe that education has an important, even tragic, rôle to play in the reconstruction of American society." The aim of the journal is to be "a prime medium for the development of a social consciousness among educational workers."

The facilities of the Columbia Broadcasting System have been extended to Ohio Wesleyan University for a ninety-third anniversary program which will originate in Station WBNS, Columbus, Saturday night, March 9, from 6 to 6.15 P.M., Eastern Standard Time. At that time Dr. Edmund D. Soper, presi-

dent, will speak and the Ohio Wesleyan Men's Glee Club will sing.

A very interesting letter has just been received at the HERALD office from Edward W. Hearne of the Melrose Methodist Episcopal Church, who with Mrs. Hearne is traveling in the Orient. The communication, written on board the S. S. "Karagola," nearing Rangoon, Burma, Jan. 20, reads as follows:

Just as we were leaving Singapore Jan. 17, I mailed you a copy of the souvenir program of the semicentennial celebration of the founding of the Malaya Mission, observed jointly with the forty-third session of the Malaya Annual Conference. Probably the most notable action of the Conference was the unanimous vote to grant the request of the Chinese churches for a separate Conference.

Mrs. Lee—the bishop's wife—wrote a most unusual historical drama, "The Morning Light." Pages 22-27 of the program show that more than 300 different people of some dozen racial groups participated in the pageant.

The presence of the founders of the mission, Bishop and Mrs. William F. Oldham and Miss Sophia Blackmore, the first representative of the Woman's Foreign Missionary Society, who arrived in 1887, lent reality to the special events. Supported by Bishops Badley and Lee, Bishop Oldham closed the forty-third Annual Conference Jan. 16 with the benediction. While his voice barely carried to the front row in Wesley Church, the audience was moved to tears in this last appearance of the great pioneer missionary.

Mrs. Hearne and I count ourselves fortunate to have these six days in Singapore while en route from Manila to Rangoon and Calcutta. After eight weeks in India we expect to spend four weeks in Egypt and Palestine, with Easter in Jerusalem.

The program of which Mr. Hearne speaks has arrived. It is a thirty-page brochure, 7½ by 10½ inches, attractively printed, and containing page portraits of Bishop Oldham, Bishop Lee, and Miss Blackmore, together with the Conference program, the full orders of worship for the public services, and an outline and the cast of the pageant. A perusal of the brochure leaves one with the feeling that much has been accomplished in these fifty years in Malaya and that the future is bright with the promise of continued advance.

Great Britain is to have its arms inquiry, a commission having been named last week by the Prime Minister to make an investigation of the armament traffic in the British Empire. The commission consists of Sir John Eldon Banker, prominent jurist, chairman; Sir Thomas Allen, leader of the Cooperative Society; Dame Rachel Crowdy, long identified with the League of Nations and its work; Sir Philip Gibbs, journalist and war correspondent; Professor H. C. Gutteridge,

(Continued on page 216)

A Loose-Rein Rider and Reader

SOME RACY LITERARY CRITICISMS CULLED FROM JOHN WESLEY'S JOURNAL

Rosetta M. Spencer

IN John Wesley's opinion the saddle was not a suitable place for the reading of the Scriptures, although commentaries were permissible. As the great itinerant rode he read all sorts of books and pamphlets, "history, poetry, philosophy, and things of a lighter nature," so he wrote in his Journal, where are recorded comments which for sarcasm, derision, condemnation, or panegyric are comparable to those of certain modern literary critics. He is described by Dr. T. Ferrier Hulme in "John Wesley and His Horse" as a "loose-rein rider." Was he not a loose-rein reader also?

The classics as well as contemporary writings were familiar to him. He read French, Spanish, and German with ease. Caleb T. Winchester accounted thus for John Wesley's catholic taste: "In his constant and wearisome labors, mostly with and for people of scanty ideas and narrow horizons, he found refreshment and inspiration in the world's masterpieces." But that he was not always refreshed and inspired by what he read is frequently evidenced.

Possibly his literary criticisms were not intended at first for the public, but there was no apparent deletion when he edited and published the Journal himself in 1771-'74. The following quotations have been chosen for two purposes, to show the variety of Wesley's reading and the reasons for his animadversions or eulogies. They certainly seem quite as vigorous as most of the book reviews of today in their destructive or encomiastic paragraphs.

THAT he was no respecter of persons is proved by his scorn of the value of the writings of some of the great. After reading Martin Luther's "Commentary on the Epistle to the Galatians," Wesley confessed himself "ashamed utterly." He had heard it highly commended and excellent sentences quoted from it. "But what shall I say," he bemoaned, "now that I judge for myself? Now I see with my own eyes? Why, not only that the author makes nothing out, clears up not one considerable difficulty; that he is shallow in his remarks on many passages, and muddy and confused almost on all; but that he is deeply tinctured with mysticism throughout and hence often dangerously wrong."

Upon one of Luther's biographies he reflects and sadly comments: "Doubtless he was a man highly favored of God and a blessed instrument in His hand," but,

he laments, he had "no faithful friend! None that would, at all hazards, rebuke him for his rough, intractable spirit, and bitter zeal for opinions so greatly obstructive of the work of God."

Contrary to his expectation of enjoyment of Pascal's "Pensées," published in 1670, eight years after the French philosopher's death, Wesley wrote: "What could possibly induce such a creature as Voltaire to give such an author as this a good word unless it was that he once wrote a satire? And so his being a satirist might atone for his being a Christian?"

To Voltaire himself he paid doubtful tribute after reading his "Henriade": "A very lively writer of fine imagination; and allowed, I suppose, by all competent judges to be a perfect master of the French language and by him I was more than ever convinced that the French is the poorest, meanest language in Europe . . . it is as impossible to write a poem in French as to make fine music upon a jew's-harp."

ARCHBISHOP POTTER'S "Greek Antiquities" was summarily dismissed as a "dull, dry, heavy book" and the eight or ten shillings which he doubtless paid for William Robertson's quarto on "Charles V" he considered sheer waste. He pronounced it a "dry, verbose dissertation on feudal government the substance of which might be comprised in half a sheet of paper. But Charles the Fifth? Where is Charles the Fifth?"

"A Modern Astronomy" (1765) raised Wesley's sincere doubts. "This week," he noted, "I wrote an answer to a warm letter in the *London Magazine*, the author whereof is much displeased that I presume to doubt of the modern astronomy. I cannot help it. Nay, the more I consider, the more my doubts increase; so that at present, I doubt whether any man on earth know either the distance or magnitude, I will not say of a fixed star, but of Saturn or Jupiter; yea, of the sun or moon." Dr. Burnet's "Theory of the Earth" he could believe. He found it "remarkably clear, unaffected, nervous (forcible) and elegant."

"With a huge prejudice in his favor" Wesley began to read Swedenborg. But he soon concluded that the mystic was "one of the most ingenious, lively, entertaining madmen that ever set pen upon paper."

He consigned Rousseau to what he evidently deemed his proper place after

reading with disappointment the French philosopher's "Education." "Whatever he speaks, he pronounces as an oracle. I object to his temper more than to his judgment." Later he characterized him as "a shallow yet supercilious infidel, two degrees below Voltaire."

The Count de Boulainvilliers, a political writer who attacked absolute monarchy on the one hand and popular government on the other with the conclusion that feudalism was the ideal form, failed to win Wesley's respect. "Whoever he is," he asserted, "he is a pert, shallow, self-conceited coxcomb, remarkable for nothing but his immense assurance and thorough contempt for Christianity. The book is an ill-digested romance."

WHEN he read "Primitive Christianity" by Charles II's chaplain, William Cave, who later became a canon of Windsor, he declared the book to be "wrote with as much learning and as little judgment as any I have read in my life."

Although harsh criticisms seem to predominate, there is sometimes extravagant praise. His enthusiasm for "A Treatise upon Henry, Earl of Moreland" (edited by one J. W.) reads like a blurb of a hoped-for best-seller: "I venture to recommend the following treatise as the most excellent of its kind of any I have ever seen, either in the English language or in any other language. The lowest excellence therein is the style which is not only pure in the highest degree; not only clear and proper, every word in it being used in its true, genuine meaning, but beautiful and elegant where there is room for it, truly sublime. . . . but the excellence of all this treatise is that it continually strikes at the heart . . . not by dull, dry, tedious precepts but by the liveliest examples that can be conceived. . . . I know not who can survey it with tearless eyes unless he has a heart of stone."

Laurence Sterne's "A Sentimental Journey" filled Wesley with a disgust which he expressed in these words: "Sentimental, what is that? It is not English: he might as well say 'continental,' it is not sense. . . . The book agrees full well with the title: for one is as queer as the other. For oddity, uncouthness, and unlikeness to all the world beside I suppose the writer is without a rival."

He endorsed Dr. Samuel Johnson's "Tour to the Hebrides" thus: "A curious book, wrote, I think, with great fidelity; although, in some respects, he is thought to bear hard on the nation, which I am satisfied he never intended."

THERE are many notes in Wesley's Journal which show his enjoyment of poetry. Here is a naive observation

upon the "The Minstrel," a descriptive poem in Spenserian stanza, by the Scotch philosopher, James Beattie, whom he calls "one of the best of poets—an opinion shared, it is said, by King George III." Of a poem by Solomon Gessner, "The Death of Abel," his praise is somewhat faint: "That manner of writing in prose run mad, I cordially dislike. Yet it is excellent in its kind, as much above most modern poems as it is below Paradise Lost." What would he have written had he read any free verse?

When the thrill with which the teacher was listened to as she read from the old sixth reader in the district school is remembered, it is not surprising to find John Wesley also thrilled with the "Tragedy of Douglas": "One of the finest I have ever read." These lines recall memories:

My name is Norval; on the Grampian hills
My father feeds his flocks . . .

High praise was won by an anonymous poet who wrote a paraphrase of the book of Ecclesiastes, "Choroeth: or the Preacher." Wesley declared the verse tolerable only, but the content "understood better than any other either ancient or modern writer whom he had seen." After reading verses of a humble farmer's daughter, Miss Whately, he penned these sentiments: "If she had had proper helps she might have excelled any female that ever yet appeared in England."

Umphey Lee acknowledges in "The Lord's Horseman" Wesley's fondness for reading plays and thus explains it: "As an Oxonian he had reveled in light literature. Such reading he later bemoaned as a sinful waste of time, but as he grew older his catholic taste prevailed." This may account for his enjoyment of a play, a banned play, "Edward and Eleanor," by James Thompson, of whom he had entertained a "very low opinion" because of a previous work, "Agamemnon," which contained a mass of political innuendo against the king, Lord Walpole, and others. But the sentiment of this new play Wesley found to be "just and noble; the diction smooth and elegant and the plot conducted with the utmost art and wrought off in a most surprising manner."

That Wesley's taste continued catholic to the end of his days may be instanced by his comment upon a "Life of Mrs. Bellamy" read when he was eighty-six: "A very pretty trifle. Surely never did any since John Dryden study more to make vice pleasant and damnation shine than this lively and elegant writer"—whose name he neglected to mention.

THESE citations show the variety of John Wesley's reading. There is proof that his usual good judgment was sometimes liable to be misled by his senti-

mental feeling. For example, while many of Charles Wesley's hymns are undoubtedly of lasting poetic worth, who but an indulgent brother could be forgiven for the bold declaration that "none of the poets can equal him either in strong nervous sense or purity and elegance of language"?

Of how much value were these literary criticisms? That is debatable. At any value they at least enliven the Journal and prove the loose-rein rider and reader to be a capable user of unequivocal English.

American Idealism

Charles Edward Locke

IS it not an exasperating and ignominious anomaly that human beings persist in using beverage alcohol when all high authorities, medical, and moral, and patriotic, have denounced and interdicted and severely arraigned it as a deadly poison, inevitably inimical to human welfare? Truly a macabre irony of fate.

Beverage alcohol is against our exalted American idealism, which is bequeathed to us by the wise men of the ages—such as Moses, who said, 1490 B.C., "Drink no wine nor strong drink"; and Homer, 1200 B.C., "Sprinkle to the dogs—'tis fitter use"; and Pythagoras, 582 B.C., "Strength of mind depends upon sobriety"; and Buddha, 550 B.C., "Drink not liquors that disturb the reason"; and Plutarch, 100 A.D., who was strongly against it, as was Augustine, 430 A.D., "Drunkenness is a faltering devil"; and Chaucer, 1340 A.D., "A lecherous thing is wine"; and we well remember Shakespeare's lines, "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!"

It is indeed true that some of the sources of our idealism reach into the distant past, even as far back as Juvenal, the Roman poet, who in one of his satires said, "Our prayers should be for a sound mind in a sound body."

NO one can point to a single advantage to the race from the drinking of intoxicating liquors. The leading health clinics say that alcohol is never a tonic or stimulant; that it never cures disease, but is a cause of insanity and many diseases; that it destroys ability to withstand pulmonary ailments such as tuberculosis and pneumonia; that it weakens resistance to all disease; that it paralyzes the white corpuscles and shortens life; that it is a dehydrating, protoplasmic poison, a narcotic and habit-forming drug—a poisoned commodity; and besides all this that it develops a consuming thirst which disintegrates and finally bestializes.

The present deadly havoc of drunken driving, and cocktail termites, and mid-

night carousals among the youth, are evidently shortening the tether of the wild asses of repeal. There will be a national radical reaction from this mad orgy of dissipation and frustration.

THERE is no emolument or material gain awaiting those of us who are fighting the iniquitous beverage liquor traffic; on the contrary, we are frequently abused, and maligned, and ostracized if not impoverished. We sincerely hoped that constitutional prohibition was the panacea, and even as it is, unprejudiced judges agree with Dr. Irving Fisher of Yale that prohibition at its worst was better than repeal at its best. Evidently we must come at the result more resourcefully, and heroically, and drastically, but, so far, we can see no other way to rid humanity of the alcohol evils but the way of ancient Mount Sinai—it is the only specific—the way of the "thou shalt not" of the Ten Commandments.

We still have the "thou shalt not" for murder, and theft, and arson, and kidnaping, and defamation, and banditry; and we can never tolerate alcoholic beverages. They are lawless and murderous, and the struggle of civilization has been against lawlessness and the primitive savage nature of men, their greed, their animal violence and passions. The "thou shalt not" is the unerring guidepost to the sublime goal of a redeemed human race—hence prohibition is Biblical, and biological, and organic, and indispensable, and inevitable.

It is an ideal, of course, but all true Americans are idealists. It was an idealist who piloted the "Santa Maria" which brought the master idealist, Columbus, to these shores; the "Mayflower" was crowded to its gunwales with idealists; they were idealists who were John Hancock's comrades in that first constitutional convention; it was the hand of an idealist which wrote the Declaration of Independence, and another idealist's hand which signed the Emancipation Proclamation. It is in behalf of an immortal and practical idealism that we are renewing our battle against beverage alcohol.

WE confidently believe that all evil is temporary; that there is a definite and persistent evolution of the good; that whatever ought to happen will happen, that wherever there is a moral imperative there is a moral possibility and inevitability; that all earthly movements will find their glad consummation in peace, and order, and personal happiness; that all American idealism will reach ecstatic triumphs and fruitions in this land of the free and home of the brave. This is the *raison d'être* of prohibition.

Who Wants War?

A STARTLING ARRAY OF FACTS AND FIGURES ON THE CRIME OF WHOLESALE
MURDER

Edgar Blake

(Continued from last week)

THE only possible excuse any reasonable patriot can have for an army and navy beyond the requirements for the preservation of internal order is for defense against the invasion of our shores by a foreign foe. Anything in excess of this is unjustifiable as a national necessity and an unwarranted burden upon the taxpayers.

What foreign foe have we to fear? What nation is powerful enough to cross our frontiers or successfully invade our shores? What enemy have we to justify an expenditure of ten billion dollars on our army and navy in fifteen years? Surely we have nothing to fear from our neighbor on the north. For more than one hundred years no fort or barrack has defaced our Canadian boundary. For a century and a quarter we have lived at peace with our Canadian friends. Certainly there is no contingency to warrant arming against them now. As for Mexico, what have we to fear from her? Nothing, absolutely nothing. The Mexicans have neither the numbers, the wealth, nor the disposition to attack the United States. If our oil interests will keep out of the picture, there is nothing to seriously disturb our relations with Mexico today or ever.

Nothing could be sillier than to line our Canadian and Mexican frontiers with a series of underground forts as the chairman of the House military affairs committee has recently suggested.

ON the east our shores are guarded by the Atlantic and on the west they are protected by the Pacific. Before an enemy could attack us from Europe or from Asia they would have to transport their forces over 3000 miles of sea separating their shores from ours. To perform such a feat would require a navy greater than any armada ever dreamed of by any naval power. Only five nations have any navies at all—France, Italy, Japan, England, and the United States. The navies of France and Italy are only 40 per cent. of the strength of ours. Even if they should combine their forces, they could have no possible hope of success against us.

Japan's naval strength is 60 per cent. of ours in the number of its ships and 75 per cent. in tonnage. While it is true that Japan has given notice of her

withdrawal from the Washington treaty and her desire for naval parity with Great Britain and the United States, Japan has declared her willingness to reduce her present naval strength by one half and in doing so to abolish all her warships, larger cruisers, and airplane carriers—everything she has in the way of ships of offense—provided the United States and Great Britain will join her in the proposed reduction. Why not accept Japan's proposal? It would immediately reduce our naval budget by 70 per cent., would save the overburdened American taxpayers millions of dollars and guarantee our western shores from invasion from Asia forever. If security of our own shores is what we seek, if peace is what we desire, we have an opportunity to get it without a single shot or the expenditure of a dollar as far as the Japanese are concerned.

This leaves only England to be reckoned with. Hers is the one navy that equals ours. To transport an army three thousand miles across the Atlantic and land her soldiers safely on American shores is a feat that not even the English navy with all its splendid traditions would dare to dream of. But why "fuss" about our English cousins? What man among us is so stupid as to imagine for a moment that these two English-speaking peoples would ever attack each other? War between Great Britain and America would mean the downfall of both and the destruction of the civilization which they represent. The English and Americans may be dumb, but surely they are not insane.

There is no nation anywhere in the world, East or West, European or Asiatic, that could possibly land an armed force on America's shores. So far as our borders are concerned, they are safe from successful invasion by a foreign foe. To spend billions of dollars on great navies and armies to meet a peril that does not exist is a useless and senseless waste of the nation's resources.

Why, then, all this "ballyhoo" about a big army and a big navy? Why all this hysteria about national defense and national security when there is no one to attack us? When our High Command talk of national insecurity they speak as "sounding brass." They bear false wit-

ness against our neighbors. Let America respect the rights of others and America has nothing to fear from any one and no one has anything to fear from America.

WHEN our army and navy advocates speak truthfully, when they reveal the real motive behind the demand for a big navy and a big army, it is not the protection of our home domain but the protection of our interests abroad for which they are concerned. "The causes of war are economic and commercial. The agencies of war are armies and navies." In these clear and succinct phrases General W. R. Naylor stated the real reason for big armies and navies. One of our American admirals, speaking before the National Foreign Trade convention in New York in November, declared that the United States must be capable of exerting her sea-power if she is to maintain her foreign markets and, he added, "We can do this only with an adequate fleet fully manned and securely based in the area of possible conflict—lacking adequate elements of sea-power, the commerce of the Far East is not for us."

Mr. Coolidge put the matter even more baldly. "Our commerce and commitments abroad," said he, "are so large that they need a navy for their protection." Here we have the real and only reason for our enormous military and naval expenditures.

American big business has a stake of twenty-five billion dollars in foreign countries in loans, investments, and export markets. These powerful interests demand protection for their huge stake abroad and are getting it from the Government. If one charts the volume of American investments in foreign countries and also charts our military and naval expenditures, he will discover that the two curves, foreign investments and military expenditures, closely parallel each other. As the former have increased, the latter have been added to. When our foreign investments are at their peak, our naval expenditures are at their maximum. This is not a coincidence. It is the new national policy. In 1927 President Coolidge declared that "the person and property of a citizen are a part of the general domain of the nation even when abroad." The Senate supported the President's position by officially declaring that the President was justified in using the armed forces of the nation to protect such persons and property outside of the United States.

The presence of American marines and warships in Nicaragua, Haiti, Cuba, and other countries of the Caribbean is accounted for by the fact that American investors have a stake of \$2,000,000,000 among these little neighbors to the south

of us. New York banking interests alone have an investment of \$800,000,000 in Cuban sugar. In fifteen years 143 lives of American marines were sacrificed in Nicaragua protecting American loans and investments.

When Smyrna was sacked by the Turks in 1922, the United States Consulate was burned, the American Y. M. C. A. building was burned, the main building of the American Collegiate Institute for Girls was burned, the American International Institute for Boys was fired upon and partially looted, the houses of American citizens with the American flag flying over them were looted. The United States had four destroyers in the harbor of Smyrna at the time, but not a gun was fired nor a protest made against the destruction of these properties. *But a company of marines was landed to surround the plant of the Standard Oil Company, and that was the only American property within a mile of Smyrna that was saved.*

It has become exceedingly doubtful to many thoughtful American minds if the United States would have entered the World War had not the big financial and industrial interests of the nation become so heavily involved that the defeat of the Allies would have brought ruin to many of them. The following cablegram from Ambassador Walter Hines Page to President Wilson on March 5, 1917, has just come to light through the investigations of Senator Nye's committee:

... (England) cannot continue her present large purchases in the United States without shipment of gold to pay for them and she cannot maintain large shipments of gold. ... The almost immediate danger, therefore, is that Franco-American and Anglo-American exchange will be so disturbed that orders by all the Allied governments will be reduced to the lowest minimum and there will be almost a cessation of transatlantic trade. This will, of course, cause a panic in the United States. ... If we should go to war with Germany ... all the money would be kept in our country, trade would be continued and enlarged until the war ends, and after the war Europe would continue to buy food and would buy from us also an enormous supply of things to reequip her peace industries. We should thus reap the profit of an uninterrupted, perhaps an enlarged trade, over a number of years, and we should hold their securities in payment. ... I think that the pressure of this approaching crisis has gone beyond the ability of the Morgan financial agency for the British and French governments. The need is becoming too great and urgent for any private agency to meet. ... *Perhaps our going to war is the only way in which our present preeminent trade position can be maintained and a panic averted.*

Within a month's time after Page's cable was received the United States entered the war on the Allies' side.

The whole thing has an increasingly sinister aspect. After the United States

had entered the war and had granted certain credits to Great Britain and the other Allies, it is reported that one of the first accounts presented to the United States Treasury for settlement was a bill for \$400,000,000 which the Morgan interests had advanced to Great Britain before America entered the war. The enthusiasm of American big business for making the "world safe for democracy" was aroused only when it became necessary to make the world safe for American investments.

It is time that notice was served on American investors that when they send their dollars abroad for speculative purposes they must assume the risk of their investments themselves and not ask the rest of us to do it for them. It is time that Washington was given to understand that we are done with wars and threats of wars to protect the speculations of big bankers and big business. Our sons are not for sale. We have no lives to sacrifice to save anybody's investments abroad.

"A CORPORATION cannot live on patriotism. Our stockholders must have dividends." This was the war-time philosophy of American big business. It wanted dividends and it got them.

The annual earnings of American corporations increased from \$3,710,000,000 in 1914 to \$10,730,000,000 in 1917, an increase of more than \$7,000,000,000 in three years. The profits of the United States Steel Corporation alone were \$500,000,000 greater in the four years of the World War than in the four years immediately preceding.

It has been reported that more than 21,000 American millionaires were made by the war. The war bonuses of the four Du Ponts amounted to more than \$16,000,000. This was in addition to their salaries as officers of the corporation and also in addition to their share of the corporation profits of \$255,000,000. It is said that J. P. Morgan, Jr., made more money during the World War than his father, J. P. Morgan, Sr., made in a lifetime.

The records of the United States Treasury reveal that 69,000 Americans increased their normal income by more than \$3,000,000,000 from 1914 to 1918. The men who stayed at home and grafted off the Government made billions. The men who went to the trenches received \$30 a month. Yet the former object to the soldiers' bonus as "unpatriotic."

Was is the most effective means ever devised by man for the transfer of the money of the many to the pockets of the few. Based upon their former experience, *there are not a few of our big business brethren who would welcome another war as an economic blessing.*

They would look upon it as the surest means of restoring prosperity to the "defenders of the Constitution" and as the safest solution of the social problems that have arisen during the depression.

THE World War undoubtedly created immense wealth for the favored few, but to the nation as a whole it left a legacy of bankruptcy that generations cannot overcome. The actual cash outlay of the United States from 1917 to 1927 on account of the war, according to Mr. Mellon, was \$47,927,272,332. Mr. Coolidge estimated that the costs of the war would "run well toward \$100,000,000,000" before the last bill was paid.

The Carnegie Foundation estimated the total costs of the World War to the nations engaged in it at \$438,000,000,000. Had the costs of the war been devoted to peace, they would have provided a \$5000 home, with 50 acres of land, worth \$50 an acre, for every family in the United States; a \$100,000,000 university for every state in the Union; a \$10,000,000 art center in every American city of 100,000 population or more; a \$3,000,000 hospital and a \$2,000,000 library for every community of 25,000 people or more; and there would have remained after all these benefactions an unexpended balance which if invested at 5 per cent. would have yielded an annual income sufficient to carry the present federal budget, ordinary and extraordinary, as long as the Republic shall last, without a penny of tax upon any individual, institution, corporation, or business.

The World War benefited nobody but the privileged few who made enormous fortunes out of the sufferings of others. We have only to look at the wreckage around us, nations bankrupt, fortunes wasted, multitudes blighted with poverty, civilization in peril, chaos everywhere—all the direct and indirect outcome of the World War—to see that war is the surest road to ruin and despair.

President Roosevelt has recently appointed a commission to prepare a plan to take the "profit out of war." A study of its personnel, the circumstances leading to its appointment, the atmosphere of secrecy surrounding its labors create more suspicion than confidence in its outcome. It has the appearance of a commission to put profits into war by mobilizing the national resources for another war.

If the President really wants to take the profit out of war, let him recommend to Congress that in the event of another war property as well as persons shall be conscripted; that every dollar of the nation's wealth shall be drafted; that wages and incomes shall be the same for everybody; that the allowances of the

(Continued on page 211)

YET ANOTHER DAY

JOHN HENRY JOWETT

Wednesday, March 6

Home Life in God

JOHN 17:20-26

THE home life in God is to be a life of perfect union—"I in them, and thou in me." Our manifold individualities will be retained, but we shall "fit into one another," and in the perfect harmony we shall hear the "new song" of heaven. And we are to prepare that union by the contemplation of the glory of the Lord. "That they may behold my glory." Yes, and we can begin to do that now. We can lift our eyes away from the ugly compromises of men and fix them upon the radiant holiness of the Lord. And in that contemplation we shall most assuredly become transformed.

O Lord, keep me sensitive to the grace that is round about me. May the familiar not become the neglected! May I see Thy goodness in my daily bread, and may the comfort of my home take my thoughts to the mercy-seat of God!

Thursday, March 7

Things Missing in Heaven

REVELATION 21:1-7

WHAT a number of "conspicuous absences" there are to be in "the home-land"! No more sea! John was in Patmos, and the sea rolled between him and his kinsmen. The sea was a minister of estrangement. But in the home-country every cause of separation is to be done away. And no more pain! Its work is done, and therefore the worker is put away. And no more death! "The last enemy that shall be destroyed is Death." Yes, he, too, shall drop his scythe, and his lax hand shall destroy no more forever. Death himself shall die! And all things that have shared his work shall die with him.

My Father, may sinful hearts find peace today! May weary hearts find rest! May the sorrow-laden enter into the fellowship of Thy strength! And may I too share in the benediction!

Friday, March 8

The Citizens of the Home-Land

REVELATION 7:9-17

THE citizen of "the home-land" wears white robes. His habits are perfectly clean. And the purity which he

wears is a divine gift and not a human accomplishment. And every citizen of the home-land bears a palm in his hand. It is the emblem of conquest and sovereignty. By the grace of Christ they have been lifted above self and sin. And every citizen of the home-land takes part in the new song. The home-folk are therefore one in purity, one in self-conquest, and one in praise. And we, too, can begin now to wear the white robe! And even now can we carry the palm! And even now can we join in the song of ceaseless praise.

My Lord, teach me how to walk through the ways of time and yet breathe the air of eternity. May the breezes from the hills of God blow down the vale, and in their inspiration may I find my strength!

Saturday, March 9

Nearing Home

2 TIMOTHY 4:1-8

HERE is a most valiant pilgrim nearing home. He has fought well! "I have fought a good fight." The enemy has ever regarded him as a leader in the army of the Lord and against him has the fiercest fight been waged. But he has never lost or stained his flag. And he has run well! "I have finished my course." There was no shrinking when the biting wind of malice and persecution swept across his track. And well has he guarded his treasure! "I have kept the faith." He was the custodian of "unsearchable riches," and he watched, day and night, lest any infernal burglar should despoil him of his wealth.

My Father, I would thank Thee for all the bright things of life. Help me to see them, and to count them, and to remember them, that my life may flow in ceaseless praise.

Sunday, March 10

Exaltation by Separation

2 CORINTHIANS 6:11-18

WHEN we turn away from the world, and leave it, we ourselves are not left to desolation and orphanhood. When we "come out from among them," the Lord receives us! What we have lost is compensated by infinite and eternal gain. And therefore separation is exaltation. We leave the muddy pleasures of Sodom and we "drink of the river of his pleasure." We leave a

transient sensation, we receive the bread of eternity. What fools we are, and blind! We prefer a fading garland to the crown of life. Lord, that we may receive our sight!

Holy Father, may I watch this day for Thine appearing! May I see Thy coming in my joys and sorrows, in the sunshine and in the cloud, in my recreations and my toils!

Monday, March 11

Good and Bad Roads

PSALM 1

THERE is nothing breaks up more speedily than a badly made road. And "the way of the ungodly" is an appallingly bad road. There is rottenness in its foundations, and there is built into it "wood, and hay, and stubble." All the forces of holiness are pledged to its destruction, and they shall pick it to pieces, and shall scatter its elements to the winds. "I am the way!" That road remains sound "in all generations." It is proof against every tempest, and against the most violent heat. It is a road in which little children can walk in happiness and in which old people can walk in peace. It is firm in the day of life, and it is absolutely sure in the hour of death.

My Father, save me today from any disposition that would destroy the beauty of Thy family life. Help me to be gracious and sympathetic, bearing the burdens of others, and stooping to their needs.

Tuesday, March 12

The Coming of the Lord

LUKE 17:22-32

IN a certain very real way the Lord is coming every moment. And the great art of Christian living is to be able to discern Him when He arrives. He may meet us in some lowly duty, or in some seemingly unpleasant task. He may shine in the cheeriness of some triumph, or whisper to us in a message of good news. If our eyes are open, we shall see Him coming continually. But he will also come again "suddenly," when the soul will be translated into unknown climes. He will come again in the sable robes of death. Will our eyes be so keen and true that we shall be able to pierce the dark veil and say, "It is the Lord"? This has been the joyful experience of countless multitudes.

My Father, lift me into the heavenly places, that I may today have communion with Christ. May I see His glory! May His beauty woo me into deeper and more fruitful devotion!

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CREATIVE RELIGION

CONVERSATIONS ON SPIRITUAL REALITIES

ROY WALLACE THOMAS

The Romance of Prayer

HARRY EMERSON FOSDICK has told how he came to write his excellent, common-sense manual, "The Meaning of Prayer." Years ago, he announced a series of sermons on prayer in his Montclair pulpit. He wondered whether he could make six sermons go on a subject so inward and so aloof from what he supposed his people considered practical. But he wanted to know what he himself thought about prayer.

The result surprised him. "People," he found, "were eager to learn how to pray, to learn what to expect from prayer, to hear about the reasonableness of prayer, its limits and possibilities." A year later he made prayer the topic for discussion in a series of mid-week services. He learned from the experiences, problems, difficulties, doubts, and victories of his people. One day a member of Dr. Fosdick's church suggested to him that he write a book on prayer. He took the matter up, hesitatingly, with the publishers, and they agreed with him that the circulation would be small. "On the Maine coast one summer holiday," he tells, "in a little deserted cottage by the shore, where no human being came near me through long mornings of secluded work, I wrote down as best I could what I thought about prayer." No man was more astonished than he to discover that he had written a popular book, quickly to sell more than three hundred thousand copies! He regards the sale of this book as evidence that people want vital religion, and will respond to simple, natural speech about the needs of the soul.

ABOUT ten years after Dr. Fosdick's book appeared, *The Atlantic Monthly* published an article by Glenn Clark entitled "The Soul's Sincere Desire." It caused such interest that the entire edition of the magazine containing it was sold out at once, and hundreds of requests to reprint it were received. Professor Clark then wrote his book on prayer, giving it the same title as the inaugural article. He tells in the current issue of *Religion in Life* how he came to write the article destined to grow into a book. Early he had aspired to be an author, but his dream had not yet come true. He writes:

As I looked at the boys and girls in my creative writing class it dawned on me that here were greater potential writers than I had ever been. Why cling to my selfish wish to make myself a writer?

Why not unselfishly devote my energies to helping my students to become great writers? And so with the emphasis changed from "self" to "soul," I gave myself to my teaching with redoubled faith and energy. Then, in an unconscious moment of pure desire to help another I wrote down some ideas in response to his crying need. "That is too good for me alone," he said. "Why don't you send it to the *Atlantic*?" I acted upon this advice and immediately back came a letter saying, "Send us half a dozen more like it." Thus my boyhood dream came true.

And so a Minnesota professor in a chair of English literature had an experience identical with that of a preacher in a New Jersey pulpit—his sincere ministry of dynamic service produced unexpectedly a most helpful book on prayer!

IN 1922, two years before the appearance of Professor Clark's article in the *Atlantic*, Mary Austin, the great novelist, gave a talk before one of Mr. John Farrar's classes at New York University. As a result she was asked to prepare three articles for *The Bookman*, presenting her observations on the interior phases of the writing life. The first article appeared under the title "Making the Most of Your Genius." I remember vividly my thrill in reading it, and my eager anticipation for the articles to follow. My excitement was paralleled by that of others. In response to the appreciative demand, the three articles quickly grew to eight, and the author yielded to the request to put into a book her impressions of an inquiry she confessed to be in the laboratory stage.

It is the main thesis of this book, "Everyman's Genius," that genius is potential in every normal individual, and that prayer is the normal technique for creative awakening and release. While Dr. Fosdick found prayer to be "dominant desire," and Professor Clark called it "the soul's sincere desire," Mary Austin in her book presented prayer as a way of "successful wishing." She told her experience of prayer as a method of artistic creation, but added intimations that, in due time, she would have much more to say on the matter of prayer.

In 1934, the year of her death, the long-promised book came from the press, entitled "Can Prayer Be Answered?" We agree with *Advance* that "this is the strangest book ever written about prayer." The foreword is significant:

For many years I thought I might some day write a book on the method and philosophy of prayer. For thirty-five

years I have experimented in it freely, kept notes, and supposed that I had learned enough about it to make a substantial contribution. What I discover at the end of that time is that I am still far from the end of discoveries about it. As an excuse for these spare notes upon the subject, I offer that the art of prayer has dropped out of general practise, and that, at a time when, if ever, we need it, it may be possible to bring it back into the psychology of our era.

The little book is valuable, not only because of the author's conviction that prayer works, but also because of her sincere effort to tell how to make prayer work.

THE most masterful single chapter I have found on the general discussion of prayer is the one entitled "Prayer" by Professor William Clayton Bower in his treatise "Religion and the Good Life." The most masterful treatise on prayer that I have seen is Friedrich Heiler's "Prayer." This book and Fosdick's manual should be given first place in any six-book reference library on prayer.

Professor Clark's article from which I quoted is entitled "The Dreams That Come True." It is helpful enough to deserve selling out all the numbers of *Religion in Life* containing it. It seems to me, however, that he comes dangerously near doing what impeaches the worth of so much of the exciting popular literature on prayer, namely, placing undue stress on coincidence. He cites data that should be labeled "incidental to the discussion." For instance, he and his wife wanted an \$8.70 radio novelty. They left the matter for God to decide. "Unexpected" checks for \$8.85 came in, and they bought the crystal set. A wire broke, repairs were 15 cents, total \$8.85! Well, last year a bootlegger told me of being "down and out." He needed just \$100 to start up again. "Where there is a will, there is a way," he said. In a few days a check for \$100 came from "an unexpected source"! And he doesn't pray.

A woman in Indiana asks me to write on "Intercession." A woman in the West urges that I tell "How to Make Prayer Work." I shall follow Mary Austin's brave example in the candid discussion of the difficult matter of prayer technique. For it is true that, though we may rule out magic and eliminate coincidence, prayer is still a way of most exciting adventure.

"A Glorious Example"---Some Reactions

BROOKLYN, N. Y.

TO THE EDITOR OF ZION'S HERALD:

I HAVE taken the liberty of quoting from this magnificent proclamation of President Lincoln which you have printed on the front page of the Feb. 6 ZION'S HERALD.

I have also referred to the paper and to yourself and thanked you in the name of the American public for so timely a reproduction.

Praying that God's richest blessings will continue to rest upon you in these arduous days, believe me, my dear friend,

Yours ever,

S. PARKES CADMAN,
Minister Central Congregational Church.

DALLAS, TEX.

TO THE EDITOR OF ZION'S HERALD:

YOU New England Yankees can pray with Abraham Lincoln all you please. Your day and his is *past*. He helped you rob your Southern brother and hypocritically called in *God* on the deal.

God had no dealings with such people, Lincoln nor you. Thieves and robbers are not partners with God.

I hope the President of the United States, Hon. Franklin D. Roosevelt, will continue to ignore all such crookedness.

If you Yankees really had to tell just exactly what you think made Mr. Lincoln so *great*, you couldn't tell. He is just an over "propaganda'd" blind you use for your thievery. Don't link him up with *God*. That is "overdoing" the "Lincoln myth." God didn't surely hear his cry for a hearing when he himself was killing, pillaging, and plundering his neighbors of the South.

ROBERT A. WEST.

NEWTON CENTER

TO THE EDITOR OF ZION'S HERALD:

PARDON me for sending this word of sincere gratitude for the editorial "A Glorious Example." I well remember when Abraham Lincoln was elected, though I was very young, and I want to, and do, say "Amen" to every word expressed in the editorial. I hope it will reach the people.

MRS. M. T. CILLEY.

DAYTONA BEACH, FLA.

TO THE EDITOR OF ZION'S HERALD:

ENCLOSED is a clipping from the *Jacksonville Journal* of Feb. 6 which gladdened our hearts. This clipping was the first knowledge we had of the editorial.

RALPH P. JONES.

GRAND ISLE, VT.

TO THE EDITOR OF ZION'S HERALD:

YOUR ringing editorial "A Glorious Example" is undoubtedly as timely and pertinent as it is useless. The President is perfectly reflecting the history of America as well as the temper of its people today. Lincoln's pronouncement is the exception and does not alter the verdict of history.

Most of the people who colonized this side of the ocean did so to better their economic conditions. We must remember that history is written by the articulate one tenth, but made by the inarticulate nine tenths. Most of the settlers were freebooters, indentured servants, jail inmates, and ignorant members of the lower classes. Even on the famous "Mayflower," two thirds were adventurers and servants—which is the reason for the famous Compact. At the beginning of the next cen-

tury only one in twenty of the inhabitants of Virginia was a church member, and even in Massachusetts, where church membership was a requisite for the franchise, such a large percentage of the people cared nothing for religion or the church that the Puritan theocracy was overcome and the old "church meeting" became the "town meeting," with the church outside asking for favors.

The American Revolution had no religious basis whatever. Its real cause was the hundred-year commercial and financial tyranny of England, plus radical speeches and drunken mobs. The leaders, who were really forced by the undercurrents of the times, were liberals, the counterpart of modern humanists and unbelievers, such as Franklin, Washington, Hamilton, and Jefferson. Thus the Constitution has no religious basis and rests on no religious sanctions.

The history of the United States is summed up as the conquest of the West and the development of the material resources of the land. Few Americans at bottom have ever been interested in anything but getting rich. A French traveler as early as 1796 accurately interpreted the spirit of America both then and now with the words: "The inhabitants of Boston prefer viewing the manifest of a ship's cargo to a lounge in the library." The statement was resented then and always has been, but the fact has persisted. Many who deny the accusation now are perfect examples of its appropriateness. Education at first was a revolt against the church and theology, and its aims, as stated by its leaders, until recently, have consistently omitted religious or spiritual development.

What can one expect, then, of our present government? It simply reflects the thought-molds of the nation. The President may issue a call to fasting and prayer, but few will observe it and many will laugh. Business will go on as usual.

The most hopeful sign on the horizon is the slowly emerging consciousness of the value and necessity of spiritual and religious realities. The educators were the first to break with the old materialism in theory, but their practise is dependent on school boards. The church is awaking to the task it has ahead of it, one it should have begun two hundred years ago instead of drifting with the times. Such a question as your editorial raises would not have occurred to most churchmen even twenty years ago. The arts, music, and literature, yes, the movies, and some branches of government such as the agricultural extension service, are beginning to see light. A new day is ahead for this nation, provided prosperity does not return. And even if it does, God is not dead yet, in spite of what most people think.

RICHARD D. LEONARD,

Pastor Methodist Episcopal Church.

WASHINGTON, D. C.

TO THE EDITOR OF ZION'S HERALD:

AN item in the morning paper declares that it is the intention of your publication to publicly reprimand the President for his failure in spiritual duty.

I am a Republican and am not addressing you with any sense of partizanship.

My firm conviction is that all religious bodies, bar none, had better sweep out their own stables first, before pointing out to others what is believed to be the proper conduct and procedure.

For their sins of omission, their hypocrisy and blindness, the churches will have much to

answer for when they reach their judgment before the Almighty.

I believe your suggestion of days of prayer is very good, but prayers from bigoted hearts, from souls from which all true Christianity has fled, from tongues which distort the truth because there is neither vision nor understanding—all this would produce merely another link in the chain which has made the name of the church to be bandied around by the bawdy, the laughing-stock of the profane and a thing of indifference to thinking men.

I refer you to Matthew 16:3.

Until mankind becomes full of trust and faith, simple in belief and conduct as little children—but this is, of course, impossible. There are too many wise guys, too many chump-thumpers, too many propelled by smug self-satisfaction.

If my letter seems offensive, I am sorry. It is not meant to be. But I, too, used to be a Methodist.

ALICE DESSART.

LAWRENCE

TO THE EDITOR OF ZION'S HERALD:

THE constant reader of the HERALD will have at least an occasional surprise.

This came when I opened the Feb. 6 issue and read the editorial "A Glorious Example." That any one, least of all the editor of the HERALD, should expect any real emphasis on the importance of spiritual values, came as a real surprise. Certainly we are now in the process of demonstrating that the way to secure, regain, achieve, or otherwise get hold of prosperity is by the alphabet method. Spiritual considerations or values are simply the garnishing for the feast of good things "just round the corner."

WILLIAM SHAW.

OLEAN, N. Y.

Feb. 6

TO THE EDITOR OF ZION'S HERALD:

I NOTICED tonight, in a Buffalo newspaper, this cheap bid for publicity [clipping enclosed]. It is evident that you followers of John Wesley are slightly "off" as to the facts.

Abraham Lincoln had little or no use for the sky-pilot fraternity, he having shown them the *gate* when a flock of them called on him and demanded that General Grant be removed from command of the army "because he drinks liquor." At another time he kidded a flock of preachers when they called on him to "butt in" on the coming issuance of the Emancipation Proclamation.

T. E. RUDDY.

Feb. 13

IT is high time that some of you preachers were compelled to *go to work*, and I wish that I had the authority to hand out the sentences.

T. E. R.

TILTON, N. H.

TO THE EDITOR OF ZION'S HERALD:

NOT that it matters; but I wish to release enough ego pressure to express my great satisfaction at your recent editorial rebuke to the Administration for its fatal unawareness of the significance of spiritual forces in the setting of our house in order. I am not convinced that the President has committed any great sins of action in his program. Experiments were inevitable and they were essentially fated to swing in the direction of social legislation. Whether these

(Continued on page 212)

The Secular Press and the Roosevelt Editorial

ASSOCIATED PRESS DISPATCH

ZION'S HERALD, Methodist weekly, in an editorial to be published tomorrow in its Lincoln's birthday issue, criticizes President Roosevelt for "leaving God out of the task of reconstruction," and for failing to consult with churchmen in his recovery program.

Recalling that Lincoln issued a "ringing fast-day proclamation" in 1863, and that he realized "the importance of spiritual values to material prosperity and genuine human progress," the editorial says:

"... The whole task of reconstruction has been conceived in materialistic terms. God has been left out. We do not mean by this that His name has not been mentioned, but that there has been a strange and persistent failure to recognize those higher spiritual meanings and values for which the word 'God' stands."

UNITED PRESS DISPATCH

ZION'S HERALD, weekly organ of the Methodist Church in New England, will charge in its main editorial tomorrow that President Roosevelt and his administration are practically forgetting God in their attempts to bring back prosperity.

"Having no call to prayer from the pen of the present President of the United States, and impressed with the crying need of such a summons at a time like this," the HERALD will supplement its editorial by printing on its cover page the fast-day proclamation of President Lincoln issued March 30, 1863, during a Civil War crisis.

In the editorial entitled "A Glorious Example," it will contrast Lincoln with Roosevelt, pointing out that "not once but at least three times in his Administration, Abraham Lincoln issued vibrant calls to the American people to observe a day of prayer for the nation."

Then it will ask: "Although there are 60,000,000 church members in the United States of America, when has Franklin D. Roosevelt issued an earnest and arresting call, comparable to Lincoln's fast-day proclamation, for their help in the present crisis?"

In conclusion, however, ZION'S HERALD will say: "It is not yet too late. Opportunity, about to leave the doorstep, tarries for a moment. Franklin D. Roosevelt still has a chance to be another Lincoln."

"REASON TODAY," BOSTON TRANSCRIPT

IT is not true that the program of the country has been predominantly materialistic.

God has not been left out. It is true perhaps that "those higher spiritual meanings and values for which the word 'God' stands," have not come to the fore as they should. It is plain that only the spiritual way will save the nation. There is a strong, critical mood of dissatisfaction with the Government which it behooves the President to heed. Is he really playing both sides in the present tension for control of our national life? And is it true that he has not put persons first, as the editor of ZION'S HERALD says in this week's issue? Does he not "swing clear for man"? It has seemed that he had done this constantly, and had aroused opposition among those who care for the triumph of other things. There is no likelihood of a despotism of Communism or Fascism. Something else may come unless there is a new accession of "reverence, honesty, courage, love, self-sacrifice—in a word, sound character," as ZION'S HERALD says. These elements must not be

shunted aside in the press of the "materialities of life."

THE BOSTON HERALD

THE approach of Lincoln's birthday reminds the editor of ZION'S HERALD that the Civil War President summoned the American people several times "to observe a day of prayer for the nation." It might be added also that more than once he proclaimed a day of thanksgiving for victories. On the cover page of the current issue of the organ of New England Methodism is printed Lincoln's Fast-Day Proclamation dated March 30, 1863. The document is genuine, although its style is not that of the more famous of the Lincoln state papers.

On this basis ZION'S HERALD asks why President Roosevelt has not done likewise. That is "the missing note in the present Administration." All we get from Washington is "news releases dealing with codes, loans, subsidies, profits, losses, financial adjustments, material rehabilitation, and prosperity in physical terms." This outspoken church paper declares that churchmen ought to be consulted as well as big business men and labor leaders.

At least two comments lie at hand. The tone of the editorial article is not above criticism. "There is here and there a little lip-service to the Almighty" by the President. But "we cannot forget" how he began his term with "the unloosing of the liquor evil to rob men and women of their spiritual, intellectual, and physical powers." The criticism is not just. Multitudes of our most earnest and high-minded citizens endorsed repeal.

Doubtless it is true that the age is characterized by too great emphasis on things material. The spirit of the time is far different from that of the Civil War period. The influence of the church itself probably was much greater then than now. Fast-days were no uncommon thing, although their proclamation by a President was striking.

There is no sound objection to the issuance of "an earnest and arresting call" for the help of our millions of church members "in the present crisis." If it were appointed for a week-day, as was Lincoln's fast-day, it would be interesting to see what its observance would be. Even Lincoln, it will be remembered, timed his Emancipation Proclamation so that it might not sound like a cry of despair.

ARTHUR BRISBANE'S "TODAY" IN THE HEARST SYNDICATE

PRESIDENT ROOSEVELT must be hardened to complaints by this time, but ZION'S HERALD, weekly newspaper, published by the Methodist Church in New England, finds a complaint interestingly new.

The ZION'S HERALD editor accuses President Roosevelt of practically forgetting God in his attempts to bring back prosperity. The editor is disappointed at "having no call to prayer from the pen of the President of the United States, and impressed with the crying need of such a summons at a time like this," ZION'S HERALD reprints President Lincoln's prayer and fast day proclamation of March 30, 1863.

The editor forgets that in 1863 this was, in public opinion and Government, an out-and-out "Protestant country."

No man, under our Constitution, should dictate anybody's religion or actions. President Roosevelt, perhaps, believes that the American people have intelligence enough to pray for

themselves without being told, also that the Ruler of the Universe would pay as much attention to His humblest creature, praying on His own account, as he would to prayers ordered by the President of the United States.

TIME

EDITOR Lewis Oliver Hartman of ZION'S HERALD, 112-year-old voice of Methodism in New England, had heard no "call to prayer from the pen of the present President of the United States." He felt "impressed with the crying need of such a summons at a time like this." So Editor Hartman printed on the cover of his last week's issue a call to prayer by Abraham Lincoln and on his editorial page he sorrowfully flayed Franklin D. Roosevelt.

"To be sure," wrote Editor Hartman, "there is here and there a little lip-service to the Almighty and upon occasion the President worships in a historic Washington church. Doubtless in his private life he recognizes an Unseen Power. But we cannot forget that Franklin D. Roosevelt inaugurated his term, not by any provision to quench the spiritual thirst of the American people with the water that springs up into eternal life, but with the unloosing of the liquor evil. . . ."

Calling the President's efforts to end unemployment a "noble ministry," Editor Hartman nevertheless declared: "But the whole task of reconstruction has been conceived in materialistic terms. God has been left out. We do not mean by this that His name has not been mentioned, but that there has been a strange and persistent failure to recognize those higher spiritual meanings and values for which the word 'God' stands. Although there are 60,000,000 church members in the United States of America, when has Franklin D. Roosevelt issued an earnest and arresting call . . . for their help in the present crisis? . . . To what extent has the President consulted with churchmen in the course of his interminable conferences with big business men and labor leaders scrambling for material advantage?"

Concluded Editor Hartman: "The President has not yet caught up with the social creed of the churches. He is dillydallying with the profit-makers. . . ."

On ZION'S HERALD's cover was a proclamation issued by Abraham Lincoln in 1863.* In this, one of at least three calls to prayer uttered by President Lincoln, he reminded the nation that "we have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God." Indeed, wrote the President, "may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins? . . ."

Accordingly Abraham Lincoln designated April 30, 1863, as a day of "national humiliation, fasting, and prayer." Citizens were to abstain from secular pursuits "and to unite at their several places of public worship and their respective homes in keeping the day holy to the Lord." Concluded the proclamation: "All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings, that the united cry of the nation will be heard on high. . . ."

*Abraham Lincoln never joined a church. Said he: "Whenever I find a church that takes as its creed, 'To love God with all one's heart and soul and strength and mind and one's neighbor as himself,' I will join that church."

STORYLAND

Ten Letters

Lydia Lion Roberts

"OH! Isn't that too bad!" exclaimed ten-year-old Marian Crane, looking up from her letter. "Ethel May has hurt her foot and she will have to stay in the house for ten days more."

"She will miss playing out of doors and having fun with the other girls," said Myrtle, her younger sister.

"I wish we could do something for her," said Marian. "The days will seem so long."

"Let's send her a letter every day," suggested Myrtle. "Every one likes to get mail and she will have a surprise every morning."

"That would be fun," cried Marian. "My! We shall have to think hard to make the letters different."

"You write a letter today and I will send mine tomorrow," planned Myrtle, "and we will keep on taking turns for ten days."

The first two letters were easy to write, for the girls told about school and their playmates, but Marian found the third letter hard to begin. "Dear Ethel," she wrote and then stopped. "We have told Ethel about our books and games," she said with a worried frown. "I don't know anything else to write about unless it's Fluff," she added as the big gray cat came into the room. Then Marian laughed and began to write. A little while later she called Myrtle in to hear the letter that she had finished.

"Dear Ethel," she had written, "My two mistresses want me to write to you, so I dipped my front left paw in the ink and began. They told me you had hurt your foot and I am very sorry, so sorry I will say a hundred meows for you. Once I cut my right hind foot on a piece of glass and I had to walk on three legs for several days. It is too bad you haven't four legs because you could hop around on the ones that were not hurt. I don't see how any one can hop on one leg very long. If I tried it, what should I do with my tail? It is very long and bushy and I am very proud of it. One day Myrtle tied a blue bow on my tail and I had great fun tearing it off. I did not like the taste of the ribbon. I think pink would have tasted better. It is time for my saucer of milk now, so I must stop. I hope you get well soon and feel so good you will purr and purr

just as I do when Marian rubs my back.

"Yours purringly,
"Fluff."

"Oh, that certainly is a surprise letter," said Myrtle with a laugh. "O dear! What shall I write next time?"

It was nearly bedtime before Myrtle had her letter done, and Marian could not read it at first, for the fourth letter was very strange. It read:

Raed Lehte,
I epoh uoy ekil ruo srettel. Ew yojne gnitirw meht, tub ruo sniarb era ysub gnidnif wen saedi rof uoy. Nac uoy poh no eno toof yadot? Ffulf tsuj depmuj pu no ym ksed dna tsomla tup eht dne fo sih liat ni ym kni elttob. I kniht eh detnaw ot etirw uoy niaga. I epoh uoy lliw noos eb llew.

Sruoy Ylgnivol,
Eltrým.

"It looks and sounds like a foreign language," said Marian. She puzzled over it for a few minutes and then she laughed. "Oh, I know now!" she cried. "It is easy when I read every word backwards."

The fifth day Marian made a picture letter. She cut some tiny pictures from magazines and pasted them for a border on two pages. At the top of the first page she put the picture of a little girl and at the end of the letter she pasted pictures of two little girls and a cat. When she had written some school news and described her new dress, the letter was ready and looked very gay.

It was Myrtle's turn to write the sixth letter and she thought about it all the evening before she went to bed. She dreamed she was sitting on a cloud writing a letter to the moon and using a star for a pencil. Every few minutes the star fell out of her hand and rolled away and she had to jump from cloud to cloud to catch it. When she waked she wrote Ethel a letter in which she made up a story about "The Little Star Who Ran Away and Fell into the Dipper One Sad Day."

"I never thought to write a story," said Marian. "I will write some verses."

In the seventh letter Marian wrote what she called some "Marian Goose" jingles:

Ethel, Ethel, quite contrary,
How is your foot today?
We hope before long
It will be well and strong
And you will be outdoors to play.

Marian and Myrtle
Went up the hill
To write poor Ethel a letter.

They thought and they tried,
They laughed and they sighed,
But couldn't do any better.

Our dear Ethel was a merry old soul,
A merry old soul was she,
She called for some cake,
She called for some pie,
She called for her meals all three.

"Oh, that is the best idea yet!" exclaimed Myrtle, when she read the letter. "I have mine all planned for tomorrow, but I need your help tonight. I want to find some puzzles and riddles in the papers and cut them out. I will paste them to the four sheets of my letter paper and Ethel will have a puzzle letter that will keep her busy for a long time. In our last letter I will send the answers."

When Marian's turn came she was all ready with the ninth letter.

"It is only scraps of paper," said Myrtle in surprise as she opened the envelope. "Oh, there are words on each piece!"

"Yes, and when she puts each piece in its right place in a row she can read all the letter," explained Marian.

"Hurray! Hurray! This is the tenth day!" cried Myrtle the next morning. "Today we send our last letter. This one will be easy, for I am going to get every one in the family to write a few lines in my letter and sign his or her name, and I will paste in a picture of Fluff."

"It has been fun," said Marian.

"The best part was the lovely letter we had from Ethel's mother," said Myrtle. "She said our idea has made Ethel so happy that she is going to keep the idea going and get some of her friends to join her in writing a daily letter to grown-ups who are shut in."

"And Ethel is going to send surprise letters to a cousin who is sick," added Marian. "I can see a whole procession of letters traveling over the land and surprising people."

Children's Sayings

—The word molecule appeared in a sixth-grade health lesson, and the teacher asked the meaning.

"It's one of those things that Englishmen wear in their eye," volunteered James.—*Indianapolis News*.

—The class had been dismissed, but young Freddie, who had neglected to do his home work, had been told to remain behind.

"Well, Smith," said the teacher sternly, "what excuse have you to offer for not doing your French lessons last night?"

Freddie looked very thoughtful. Suddenly his face lit up.

"To tell the truth, sir," he said, confidently, "my throat was so sore that I could hardly speak English."—*Stray Stories*.

—*Little Johnny*—"Look at that rhinoceros."

Little Willie—"That's no rhinoceros; that's a hippopotamus. Can't you see it's got no radiator cap?"—*Blue Bucket*.

WORCESTER DISTRICT LETTER

EAST TEMPLETON is a small church and the only one in the community, but you will find there as fine a spirit of loyalty and cooperation as anywhere. I am impressed with the young men and women in leadership. Rev. F. M. Estes is the pastor and has accomplished excellent results with the help of his workers. The parsonage has been painted and papered and some new furniture provided. In the church the furniture of the kindergarten and primary rooms has been painted and the woodwork in these rooms and the vestry painted. Both labor and materials have been donated by generous individuals and societies. Mr. Estes recently received into preparatory membership a woman about sixty-five, a young man of eighteen, and a boy of fourteen.

I have just received from Rev. Arthur Hopkinson, the chairman of the Fitchburg group of ministers, the schedule for exchange preachers in March and April. In his letter Mr. Hopkinson says: "These engagements for each of us can be just another night in routine work, or they can be occasions of pouring out of ourselves, in preparation and prayer that we may be used of God." This is the spirit in which the men are helping one another. The district is divided into five groups and in each a chairman arranges for cooperative evangelistic services. One of the most interesting undertakings on the district this year is the utilizing of about ten teams of laymen going out as gospel teams to hold services in smaller churches.

REV. WALTER HEALY of Leominster has been having a rich season spiritually with the help of Rev. Robert A. Colpitts, who is retired and now residing at Melrose. He has a winsome message and is an eloquent preacher. Any minister who can secure the assistance of Mr. Colpitts will be fortunate.

Natick under the leadership of Rev. Guy H. Wayne is carrying on a remarkable training of Christian leaders. Laymen are carrying their responsibilities so completely that the pastor is free to use his spiritual genius. In every department of the church school a normal-trained superintendent is in charge. Mr. H. T. Gammons has a Bible class of twenty-five young people preparing as teachers. His preparation for and devotion to this class is a ministry in itself. Two Epworth Leagues meet each Sunday evening, the High School League with 32 in average attendance and the Young People's League with 31 in average attendance. These young people have grand social times, but their League means real efforts to develop and transform lives. They have lists of young people to whom they write, telephone, or upon whom they call not merely to secure attendance but to help young people find Christ. One of the leaders is a fine college man who has caught the vision for youth. He is giving an admirable leadership. Conversions occur in the League and young people are baptized and become members of the church through the League.

One of the happy memories of the superintendent is that of 400 folks gathered under the

auspices of the Quinsigamond Swedish Methodist Epworth League on the night of the winter's greatest storm. The most significant thing about the meeting was that membership or confirmation was the magnet. The superintendent's remarks were appreciated, but the honors of the evening were given the pastor, Rev. C. A. R. Liljewall, the church school superintendent, the president of the Epworth League, and other leaders.

THE Epworth Leaguers are doing things for the church and the kingdom. The following are some of the accomplishments of the chapter at Framingham, showing what a live League may do. In one year the membership was doubled, increasing from 15 to 30. In the devotional meetings special effort was made to have the members develop ease in speaking. The second department has had several meetings on world missions and every one financially able is contributing to the twenty-four-hour-day plan. The third department has charge of a Goodwill bag and has also distributed fruit and flowers. The League considered world peace and sent a letter to President Roosevelt. The fourth department was very active. A basket-ball team, tennis, fellowship hours, and socials have increased the interest of the young people. The League raised \$70 for the church last year and aims to secure \$150 next year. The Sunday evening services for one month were cared for by League members and proved very interesting. The League furnishes the evening choir, which Mrs. Lord directs. A survey of Framingham was made recently to find out what places do not sell intoxicating liquors. This League report closes with these words by the president: "It is the ultimate aim of the League that each Leaguer will so conduct himself that people will know by his actions and deeds that he is a Christian." Rev. L. K. Lord is doing a fine piece of work in this church. Mrs. Arthur Williams is the director of the excellent morning choir.

A large audience attended the church at Spencer recently to hear eight young people discuss the question "Resolved, That the church of today is serving the young people better than the church of a generation ago." The affirmative gave the following reasons to prove their point: The church has more interest in the physical life and health of young people today. The church has more social interest, it is a community center. The minister understands youth better. Fifty years ago the minister was feared, now we confide in him. Our Y. M. C. A.'s and Y. W. C. A.'s are the church serving youth, as are Boy Scouts and Girl Scouts. The church educates youth through institutes, study groups, training schools, and colleges. The church of today helps youth spiritually by opening the eyes of youth to world responsibilities and problems. The church school and Epworth League are seeking to bring youth face to face with life in frank, open discussion. Reason is now used instead of authority. The elders of the church meet youth on their own level today, there is no gap. The negative presented their case: The church today lacks the Biblical instruction of twenty years ago. There are too many rituals that young people do not understand, too many sermons above young people, too many sermons not from the Bible. There

are fewer prayer-meetings today—a loss to youth. The church is not studying adolescent psychology. Many churches are unattractive. The church is not a service institution today. Adults today do not have a clear idea of the purpose of a good program of religious education. The modern church is not in good health, as the attendance shows. The church has decreasing resources which handicap its usefulness. The debate was well presented, and the lawyer who gave the decision of the judges in favor of the affirmative complimented the speakers upon their logic and presentation. Rev. Alfred L. O'Brien is the popular pastor.

AT Barre, Rev. Henry E. Leech is trying to prepare his people for a helpful observance of the Lenten season. He has requested that no distracting social affairs or efforts to raise money take place. Each member and friend of the church is urged to read one book from Professor Bruce's list in ZION'S HERALD. A preparatory class is ready for Easter, and each church member is urged to practise self-denial. The pastor is preaching four sermons, "Steps Towards God," "He Comes to Meet Us," "Our Walk Together," "Where It Leads Us." Mrs. Leech is loved by all for her labors.

At Whitinsville the people are proud of their church. Mr. and Mrs. J. A. Johnston made the church a fine gift when they had the masonry of the edifice repointed, new concrete walks laid, and a new macadam drive built. Mrs. George E. Trowbridge and her daughter, Miss Clara F. Trowbridge, have presented the church with a new carpet. Rev. and Mrs. J. E. Lacount are discovering how appreciative and cooperative a church can be.

Rev. Ralph L. Norsworthy at Highland Union, Lowell, is carrying on a publicity campaign to bring to the attention of the community the services and the needs of the church. The plan to repair and paint the church is already assured success. Material improvements, however, are only a part of the program with this pastor. Every branch of the church receives the same painstaking interest, and the spiritual life comes first.

At Trowbridge Memorial, Worcester, Rev. J. Elmore Brown put on a campaign for \$1000 to clear the church of current obligations and succeeded. The vestry has been renovated in an attractive fashion. The young people's work is now reorganized and is very promising. A thorough and careful piece of work has been done in the church school. The men's class is not only an enthusiastic group but a real Bible class. Special services have been arranged for Lent and "Personal Religion" is the theme running through all the pastor's plans. These facts do not fully tell the story of the appreciation and cooperation with which these good folks have helped the pastor and his wife. In one year they have brought a new courage and faith to the church.

West Brookfield is another little church, but I enjoy my visits there. The pastor, Rev. Alfred L. O'Brien, lives in Spencer, sixteen miles away, but he preaches here twice a Sunday and even in winter misses hardly a service. A morning congregation of about fifty and a few less in the evening show their interest. All bills paid, a group of young people who have won the cup for Epworth League Circuit attendance, new members, and great praise for the pastor are among the encouraging things they report.

Robert M. Pierce

CHURCH SCHOOL

WILLIAM G. CHANTER

Dean of Wesleyan University

FIRST QUARTER, LESSON X, MARCH 10

Strength and Weakness in Peter's Leadership

Scripture Lesson: Acts 10:1-11:18; 15:6-11.

Golden Text: "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him."—Acts 10:34, 35.

But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean.

ONLY gradually did St. Peter free himself from the ideas and practises in which he had from his childhood been trained. In fact, so far as our record in the New Testament takes us, he never did so until bolder spirits had broken the new ways. Certainly it does not seem that the passage we are now studying can be read in such a way as to make St. Peter the pioneer in a mission to the Gentiles. In the slow growth of his perception of the applicability of the gospel to non-Jews, there is an element of strength; in the persistence of his inability to see clearly the full implications of the conversion of Cornelius, there is weakness.

Notice the way in which St. Peter came to break with his past. First of all, he had lived and worked with Jesus. That meant that he had lived in an atmosphere of freedom the like of which has never been breathed since the brief but glorious days of the great Freeman. Then he had felt the full tide of the Spirit sweep over his soul at Pentecost. After that came his mission to Samaria, where Philip's preaching to these people for whom the Jews had strong feelings of aversion as false claimants to a place in the family of God

had borne such abundant fruit. And now he was in this seaport town with its large Gentile population. His mind must have been filled with questioning; the fact that he was lodging with a tanner, whose trade was regarded by the Jews as unclean, suggests that he had already learned in some degree to subordinate the letter of the law to regard for human personality; the whole matter of the relation of the gospel to the great world outside of Judaism must have been uppermost in his thinking. He was prepared for the vision by a long and gradual process.

This may seem strange when we think of St. Peter's reputation for impulsiveness. Perhaps we can see the growth of a new sense of the obligations and responsibilities of his task. Certainly his new experience did not lead him to despise the great tradition in which he had grown up, rather it made him realize more keenly than ever its true meaning and value. He was no mere innovator, rejoicing in the destruction of the old because it was old, and in the new because it was new. This sense of the glory of tradition is not a mark of weakness but of strength, and he who possesses it is able to build the new in such a way that the values of the old are preserved. He comes, as did the great Master, to fulfil, not to destroy.

What God hath cleansed, make not thou common.

This is true because a man of that type can see the vision of a new age with a seriousness of view which is impossible for the mere lover of novelty. When it comes to one prepared to receive the spirit of the new age by a deep acquaintance with the spirit of the old. George Washington was fitted to be the leader in the building of the new republic because he was so truly an embodiment of the best elements in the English ideal of the gentleman. St. Peter was the better able to perceive the imperative force of the vision on the housetop because he was a Jew, bred in the tradition of a race to whom obedience to the call of God was the fundamental element of the good life.

Of a truth I perceive that God is no respecter of persons.

In a word, the Jewish tradition made religion a thing to be taken seriously. And when the vision was followed by the call to visit Cornelius, when the sincerity of the centurion was so clearly seen, then St. Peter's surrender was confirmed. He tested his vision by its results.

In this he showed an open-mindedness, a willingness to admit facts which is one of the earmarks of the true leader. Again, however, he was only learning with the freshness which experience brings one of the great fundamental principles of Jewish religion, that God is the God of all the earth. Only now in the light of this new leading he was giving this truth an application and a meaning which it had not previously had. It is one of the strange things about the Judaism of the time that it combined belief in God as the One God with the belief that the Hebrew race was His in an exclusive way. It was this contradiction from which St. Peter was now winning his freedom as he followed the leading of the divine Spirit. Perhaps one of the great secrets of leadership is in this willingness to take the next step as it is pointed out.

If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?

But it is not the only secret. The highest type of leadership has to see farther ahead

than the next step. And the weakness of St. Peter's leadership in this passage lies in his inability to realize fully just what his experience meant. In his answer to his critics in Jerusalem, he does not show any evidence of seeing that if the conversion of Cornelius meant anything, it meant that the church ought to be vigorously at work in the spread of the gospel to the non-Jewish world. He shows no evidence of seeing that it meant the end of the old system of the law, and the beginning of the new age of the free Spirit. He is less the leader than the somewhat bewildered follower of a leading which he does not quite understand.

This should give us something to think about. We, like St. Peter, are living in an age when great changes are going on. Many of us are aware of the need of adapting the old forms to meet new needs. But how many are there who are wide awake to the meaning of the new things that are crowding in upon us, so that we are able to launch out fearlessly on voyages of discovery, knowing the direction in which the new world lies, and confident of the worth of it? Or is not our time a time of bewilderment when the best of our leaders are following a tendency which they do not understand?

The early church found its leadership in Saul of Tarsus, and with his coming a new era in its history dawned. Upon us rests the duty of following our leader when he is sent to us, of learning the lesson he is to teach of the true meaning of our vision. Meanwhile at least we must not resist what leading we have. Least of all dare we cling to the status quo as to something of ultimate worth.

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YOUNG PEOPLE

ELMER A LESLIE

Professor in Boston University

March 10—*The Kingdom of God in Our Homes*

IV. WHAT IS THE FUTURE OF THE FAMILY?
JOSHUA 24:14, 15

Is the Family Disintegrating?

THESE days a family lives a very diversified life. Each child faces a multiplicity of activities. The wife and mother because of labor-time saving devices has leisure for extra-home activities such as her mother and grandmother never knew. The husband and father has his business and professional clubs, or his community responsibilities to state or church, which eat terribly into the hours he would love to have at home. The family car, while at times a wonderful instrument of family togetherness where the family as a unit go places and have common experiences, at other times militates against it. Jack takes it to drive his pal in with him to the hockey game, and Mary takes it to call on her newly-wed chum in a neighboring suburb. Jim goes to orchestra practise and Dorothy squeezes in a rehearsal for the play at the church.

Centrifugal and Centripetal Forces

Now, this is as inevitable as life. Growth may make for a certain basic simplicity in life, but it is not a simplicity we achieve by evading complexity. Yet the great basic simplicities of family love, family loyalty, family feeling, that sense of *togetherness* that makes a home, can be kept central amid all the terrific complexity of a family. But for this we must plan and pray, labor and sacrifice. If left alone, the members of a family will drift farther and farther apart from one another and the home, so far as its being a vital factor is concerned, will disintegrate. In my judgment the centrifugal forces of home life are greater than the centripetal if you just take the laissez-faire attitude. I am an optimist about the home. I believe the family is a permanent institution. I am convinced that the insights that come to us through the family are the deepest teachers that we have. How can we make the future of the family great? Let's make it more concrete. How can I make my home, my family a finer thing than it is?

The Head of the Home Makes a New Start

This is particularly significant for those young men and women who are starting their own homes. Many of these young couples come from homes where almost anything is worshiped but God—blue blood, social prestige, educational degrees, wealth, or pleasure. To such the challenge of the family they are founding calls to them: "Put away the gods which your fathers worshiped. Fear the Lord, serve him." It is a very wonderful thing to dedicate a new home to the service of God with the same deep sincerity and intention with which you dedicate a church.

The time to mold the home, however, is not in the few moments that precede or that may follow a marriage ceremony. If I were a girl earnestly dreaming of a Christian home, I should marry a Christian man. I should not

marry a man to reform him. Many a girl has been chilly disillusioned at this point. And if I were a young man seeking a Christian home, the first requisite I should have for her whom I should hope to worship as queen of my home would be Christian character. I should want something more than just good character, good morals. I should want to be sure of her *Christian* character. I should want to be sure that at the heart of her being there were in evidence at least some of the Christian virtues, the results, the New Testament would call them "fruits," of the presence of Christ in her life.

A Sense of Personal Responsibility for Your Family

In the Scripture lesson we have one of the great choices of Joshua expressed with considerable dramatic power. The finest thing in the story is the words in which, in the face of three alternatives, he expresses his decision. He could go on living as his ancestors had done, serving their gods, accepting their ideals. He could accept the generally held standards of the people around him and be dominated by their views. Or, he could serve the Lord, which would mean a definite break with the ideals of his family tree, and a final rejecting, as normative for his life, of the ideals of his immediate environment. And this is his choice:

But as for me and my house,
We will serve the Lord.

But let us note that Joshua does not say, "But as for me, I will serve the Lord." He feels responsible for his family. The challenge that comes to young people today is lodged in those great social words, "and my house." Do not think that your responsibility for the future of the family begins when you found a home. It begins now, right where you are. The responsibility for the family of which you now are a member is laid straight at your door. What are you going to do about it?

Who Wants War?

(Continued from page 203)

soldiers in the trenches shall be the allowances of factory workers, captains of industry, bankers, admirals, generals, cabinet officers, and the President himself; that all living shall be upon the same level; that no luxuries or superfluities shall be allowed to anybody; that complete and absolute sacrifice be required of every one. *If we are to have war, let it be everybody's war or nobody's war.* Let all surrender, serve, and suffer alike.

Let us be done with the whole horrible horde of profiteers, racketeers, and parasites who profit on human disaster. Let us be rid of armament makers, munition merchants, leaders of industry, bankers and financiers who feed and fatten on the misery of others, who make fabulous fortunes out of the wholesale slaughter of their helpless fellows.

Let us be done with war. It is a curse, an absolute and unqualified curse to mankind. It has no right to be. Let it be wiped out, root and branch. Let it be driven from the face of the earth. Let it no longer be allowed to scourge humanity.

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"A Glorious Example"— Some Reactions

(Continued from page 206)

frantic projects will prove to have been skillfully conceived from the standpoint of economic strategy may be still a question, but the *attempt* constitutes no crime.

My conviction is equally strong that the President has left some vital things undone that ought to have been done. Especially has he failed to reach higher than the human level for his sources of wisdom. In this omission he has diluted his entire program with the fundamental weakness of both radicals and conservatives; namely, the stubborn adherence to a purely materialistic approach to a more than material problem.

A spiritual quickening inspired by a prophetic and disinterested leadership somewhat loftier than that of the voice from the Shrine of the Little Flower will accomplish more toward the healing of our wounds than all the political novelties of Europe and America combined.

HOWARD P. DAVIS.

BRENTWOOD, MD.

TO THE EDITOR OF ZION'S HERALD:

JUST what effect do you think praying would have on the matter of recovery? And just how many of us must join in the petition in order to get a hearing? If God is ignoring the prayers of all the preachers in this land, then it seems they are not earning their salaries. If it is necessary for the laity to get busy on the proposition, then we are in the position of the man who kept a dog but had to do his own barking.

I am reminded of the story of the man who asked the minister to call a meeting in order to pray for rain. The answer was, "My brother, I do not think the wind is right." That happened in Texas, and the wind was from the west. The minister knew that a million prayers would not bring rain from the Plains Country.

However, I see one ray of sunshine. Manifestly, the HERALD thinks the wind is right. Now, if the President would set aside a day for fasting and prayer, the preachers would become very important for the nonce, and if times did get better, they could claim a large share of the glory.

You remember how the preachers shouted themselves hoarse for mass murder in 1917-'18. They had never felt so important before, and they had the time of their lives. But since that time very few have paid much attention to them. It is established that faith has suffered a two-thirds reduction.

Let the President alone. He is not going to make a monkey of himself. If God wants to help the unemployed, He need not wait for an invitation. Preachers tell us God sent the depression to chasten us after an era of prosperity, which they also had told us God sent to us. I give it up. You can't beat them.

E. C. HELM.

SYRACUSE, N. Y.

TO THE EDITOR OF ZION'S HERALD:

YOUR editorial "A Glorious Example" in the Feb. 6 issue of ZION'S HERALD should be read in every pulpit of the land. If the President fails to summon us to prayer, let us summon ourselves to that imperatively needed intercession. You have stirred and started us. I trust the reaction to your vital message will startle the President into action spiritual.

ZION'S HERALD is always welcome and always read in this parsonage. We always get a spiritual impulse from its pages and

Some of Our Contributors

ROSETTA M. SPENCER, Cambridge; graduate of Boston University College of Liberal Arts, wife of Rev. Dr. George H. Spencer.

CHARLES EDWARD LOCKE, Santa Monica, Cal.; a retired bishop of the Methodist Episcopal Church, president of the California Anti-Saloon League.

EDGAR BLAKE, Detroit, Mich.; resident bishop of the Detroit Area of the Methodist Episcopal Church.

particularly from your editorials. Our special thanks for the one this week. And our continued best wishes.

ARTHUR MOODY,
Pastor Centenary Methodist Episcopal Church.

UNION VILLAGE, VT.

TO THE EDITOR OF ZION'S HERALD:

ZION'S HERALD for Feb. 6 just received. Its front cover and accompanying editorial voice a need that has dogged my conscience since reading "With Malice Toward None" more than a year ago. Lincoln's proclamation so wonderfully fits present needs and conditions that, had I possessed "drag" to get a message through to the President, I believe a request would have gone that this proclamation be again sent abroad in our land either on that Fast Day anniversary or on Feb. 12 in tribute to Lincoln as well as for our troubled country.

GRACE G. FRENCH.

Dr. Skinner at Social Union

(Continued from page 194)

America, England, and other countries to look upon the Russian as a human being.

IN addition to the prejudices growing out of environment, there are those arising from psychological causes. A prejudice, for example, may be a defense mechanism. In Tennessee it is impossible to teach science and keep within the law, although they are bootlegging science in. The people of Tennessee believe in the most literal interpretation of the Bible. If they accept evolution, smash goes their whole concept of life. Hence the anti-evolution law is a defense mechanism.

The attitude of the white man toward the Negro down South is another example of defense mechanism. The white man doesn't want the Negro to challenge his position economically, socially, spiritually, or in character. Dr. Skinner quoted a white man living in the South as saying, "The Negro is the damnation of the South." His reason for this statement was that the white man can always point to the Negro as the cause of everything that is evil in the South. Therefore the white man will never face his own responsibility.

"Prejudice," continued Dr. Skinner, "is an escape from reality." We are all of us afraid to face some of our realities. Prejudice is a time-saver, an economy of thought, effort, and emotion.

THERE are two major effects of prejudice upon the individual. First, those who are the object of prejudiced judgments are in danger of acquiring a sense of inferiority. The untouchables of India have a shriveling sense of inferiority. It is a tragedy for the young Jew when he finds that he can't do what other people can do, and that he must be ten times as good as anybody else before he can get a job. A Negro woman, said Dr. Skinner, was sitting in her home one day holding her baby and singing lulla-

bies, when suddenly it came over her, "This is the Negro problem I hold in my lap." Only those people upon whom prejudice operates have this feeling.

The other effect is too great striving to overcome this sense of inferiority, which results in the superiority complex. The Jews best illustrate this. They have been so driven through the centuries that they not only have a sense of superiority but they are superior. The Jewish students are at the head of the class. Dr. Skinner said that when he was living in New York he would go into the libraries at night and find them filled with young Jews toiling away while Christian young people were out having a good time. The fathers of the young Jews were working early and late with their pushcarts that their sons might become doctors and lawyers.

Prejudice is crushing out the spirit in individuals. "I know a Negro student with five degrees who is working as a redcap," said the speaker. There are thousands of Negroes who are eager to make the most of themselves, but life crushes out their hopes and ambitions and they become bitter.

Dr. Skinner in closing his address told of a boy who came to Harvard to seek the privilege of studying with a famous teacher in biology of whom he had heard. "Very well," said this magnificent teacher. "Look at these speci-

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mens and then draw what you see." The boy did as he was told and then presented his work to the teacher. "Pretty good," was the comment. "Go back and draw what you see." Half a dozen times this was repeated. And that is practically what science is—drawing what you see.

There is here a lesson in life for all of us. How shall we look upon Negroes, Russians, Jews? "Go back and draw what you see." No two human beings in all the world are just alike. "I may say you are Methodists," said Dr. Skinner, "but that does not describe you. Is intellectual integrity anything to us? We should see straight, live straight, and we ought to straighten our crooked prejudices. Let us try to see all men as they are and to judge them by the same standards that we ourselves are judged by. The kingdom of God is made up of brothers."

World Day of Prayer

FROM the rising of the sun in the Fiji Islands and New Zealand to the setting of the sun in the Hawaiian Islands, in more than fifty countries, thousands of groups of Christians will observe the World Day of Prayer. The service is held annually on the first Friday in Lent. The topic for this year, which will be presented in many different languages, is "Bear Ye One Another's Burdens" and the program has been prepared by Baroness Van Boetzelaer Van Duddledam of Holland.

Services in observance of the World Day of Prayer have been arranged by an Interdenominational Committee for Greater Boston, and will be held in the crypt of St. Paul's Cathedral, Friday, March 8, from 10 to 11.45 A.M. The leader is Mrs. Charles L. Slattery and her associates are Mrs. Charles Wesley Burns, Miss Caroline A. Couch, Mrs. Ethelbert V. Grabill, Mrs. Henry L. Kunhardt, and Mrs. Nathan R. Wood. The offering will benefit the Society of Christian Literature for Women and Children in the Orient and Christian Service among Migrants.

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CHURCH REGISTER

HERALD CALENDAR

World Day of Prayer, March 8
Boston Methodist Social Union, Epworth League Night, Dr. Norman Vincent Peale, Speaker, Boston Chamber of Commerce Building, March 18
Editorial Council of the Religious Press, Hotel Willard, Washington, D. C., April 23, 24

CONFERENCES OF BOSTON AREA

East German, Philadelphia, April 3, Bishop Wallace E. Brown
Eastern Swedish, New York, April 25, Bishop Titus Lowe
Maine, Houlton, May 8, Bishop Adna W. Leonard
New England, St. Paul's, Lowell, May 1, Bishop Leonard
New England Southern, Taunton, June 12, Bishop Charles Wesley Burns
New Hampshire, Rochester, April 24, Bishop Burns
Vermont, Springfield, May 21, Bishop Brown

W. H. M. S.—The regular meeting of the Executive Board of the Woman's Home Missionary Society of the New England Conference will be held Tuesday, March 5, at 10 A.M., in Wesleyan Hall, 581 Boylston Street, Boston. Luncheon will be served for 50 cents at the Boston University Women's Building. Reservations must be made with Mrs. B. F. Allen, 146 Commonwealth Avenue (tel. Circle 6826), by Monday, March 4.

MYRA I. LOGAN, Rec. Sec.

JOINT CONFERENCE ON METHODIST UNION—The General Conference Commission on Interdenominational Relations will meet in

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joint session with the corresponding commissions of the Methodist Episcopal Church, South, and the Methodist Protestant Church to consider Methodist union. The time of the meeting is March 13-15. The place is Louisville, Ky., in the auditorium of the building of the Board of Church Extension of the Methodist Episcopal Church, South.

HARRY EARL WOOLEVER, Sec.

BOSTON METHODIST PREACHERS' MEETING—Monday, March 4, 10.45 A.M., union meeting, Church of the New Jerusalem, Bowdoin Street. Speaker, Bishop Henry Knox Sherrill of the Protestant Episcopal Church.

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held Tuesday, March 5, at 2 P.M., in Copley Church, Exeter and Newbury streets, Boston. Mrs. Clarence W. Williams of Newtonville will speak on the Passion Play. Mrs. Etta M. Lambert and Mrs. Margaret I. Halliday will pour at tea. Special meeting of board is called for 1 o'clock.

HARRIETT GRAHAM, Rec. Sec.

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9.45 A.M. Young People's Forum
10.45 A.M. Public Worship
Ernest Albert Miller, Minister
1 Logan Street, Lawrence, Mass.

MALDEN CENTRE CHURCH

Pleasant and Washington Streets
10.30 A.M., 7.00 P.M.
Ministers
William S. Mitchell
Mont M. Thornburg

FIRST CHURCH, MELROSE

Church School 9.30 A.M.
Morning Worship 10.45 A.M.
Young People's Forum 6 P.M.
Epworth League 6 P.M.
Minister, Rev. John L. Ivey
Residence, 647 Main St.

FISK MEMORIAL CHURCH, NATICK

Sunday Services: 10.30 A.M. and 7 P.M.
Minister, Rev. Guy H. Wayne
Residence: 5 Clarendon Street
Centennial celebration of the Church, May 19-26

NEWTON CENTRE CHURCH

Cor. Langley Road and Center Street
John C. Wingett D.D., Pastor
Church School 9.45 A.M.
Morning Worship 11.00 A.M.
Young People's League 6.30 P.M.

NEWTONVILLE CHURCH

Newtonville, Massachusetts
Church School 9.45 A.M.
Worship and Sermon 11 A.M.
Junior High School League 4.30 P.M.
Young People's Meeting 6.00 P.M.
Rev. Laurence W. C. Emig
440 Newtonville Ave.

MEMORIAL CHURCH, PLYMOUTH

in
"Ye Olde Pilgrim Towne"
Sunday School 9.30 A.M.
Worship 10.45 A.M. and 7 P.M.
Minister, Rev. J. Arthur Edwards
Residence, 8 Brewster St.

WESLEY CHURCH, SALEM

North Street off Essex
Rev. John Hoon, Minister
Church School 9.30 Epworth League 6.15
Morning Worship 10.45 Evening Service 7.30
Midweek Thursday 7.45

COLLEGE AVENUE CHURCH

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West Somerville, Mass.
Sunday Services: 10.30 A.M., 7 P.M.
Lynn J. Radcliffe, Minister
1 Powder House Ter., West Somerville

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Springfield, Mass.
A community cathedral serving over 3000 people every week
Francis Marion Smith, Minister
Earl H. Herbert, Director of Education
Charles Harold Jack, Assistant Minister
Fred Winslow Adams, Minister Emeritus

WESLEY CHURCH

Springfield, Massachusetts
Rev. Charles W. Jeffras, D.D., Minister; residence, 120 Buckingham St. Miss Phoebe S. Condon, M.R.E., Church Secretary and Pastor's Assistant; Edmund C. Baer, Minister of Music and Drama.

ST. JOHN'S CHURCH

in
Watertown, Massachusetts
Francis D. Taylor, Pastor
Sunday Services of Worship
10.30 A.M. and 7.00 P.M.

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"A Hearty Welcome at the Heart of the Commonwealth"
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for adults 10.00-10.40
Sunday services 10.45 A.M. 7.00 P.M.
George E. Heath, D.D., Minister

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Sunday Morning Worship 10.30
Junior League 3.30
Young People's Service, 6.30
G. Ernest Thomas, Minister
8 Green Street, Concord, N. H.

ST. LUKE'S CHURCH

Derry, New Hampshire
Ray H. Cowen, Minister
William B. Locke, Minister Emeritus
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Morning Worship, 10.30
Church School, 12.00
Epworth League, 5.30
Evening Worship, 6.30

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James Vernon Claypool, S. T. D., Minister
Dorothy A. Ritz, B. R. E.

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Ministers
W. Earl Ledden, D.D.
Jackson L. Butler
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(Morning service broadcast WPRO)
Church School, 9.45; Youth Program 6.15
"Friendly Hour" on Thursday at 7.30 P.M.

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Providence, Rhode Island
Allen E. Claxton, Pastor
Lila A. Dixon, Assistant
Sunday Services
Church School 9.45 A.M.
Morning Worship 11.00 A.M.
Evening Worship 7.30 P.M.
(Broadcast WPRO 630 kc)

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Corner Broad St. and Alabama Ave.,
Providence, Rhode Island
Sunday Services:—11.00 A.M. and 7.30 P.M.
Minister:—Maurice E. Barrett, D.D.
250 Massachusetts Ave.,
Providence, R. I.

VERMONT

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Church Bible School 9.30 A.M. Epworth
League 6 P.M.
Our motto: "Forward with Christ."
Minister, Rev. J. Homer Slutz
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ANNOUNCE

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- 3—Whether the policy of inflation, rather than a balanced budget is sound?
- 4—Whether greater taxation is the wiser plan?
- 5—Whether increased wages mean increased buying power?

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An Omission

THOSE of our readers who have been following that very interesting series of articles, "Many Faiths—One Faith," written by Rev. Howard A. Pease, will miss the ninth instalment, which should have appeared in this issue of the HERALD. On account of unusual pressure upon our columns, it seemed necessary to postpone until next week the publication of "Christianity's Debt to the Unitarian Church."

Is the Universe Inflammable?

CONSIDERABLE comment both pro and con has been stimulated throughout the church by a book review that appeared in ZION'S HERALD of Jan. 30 under the caption "Bishop Burns Speaking." The bishop's valuable discussion of "The Christian Way Out" resulted in arousing so much interest in this excellent piece of literature setting forth stewardship education program materials that the entire supply of the pamphlet at the Boston Depository has been exhausted.

It is contended, however, that the author of "The Christian Way Out," Rev. Irwin G. Paulsen, director of religious education for the Newark and New Jersey Conferences of the Methodist Episcopal Church and head of the department of leadership training and adult work of the New Jersey Council of Religious Education, is "too radical," that he has read into the Christian gospel a particular social theory, and that his reference on page 36 to the Wendel millions is to be condemned. On page 48, item 9, and page 49, item 1, there are statements relative to public ownership which also have aroused criticism. We understand that attempts are being made in the case of one or two denominations to ban this pamphlet. Why? Is the universe inflammable? Gamaliel in the long ago once said: "If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Why should the young people of the church be deprived of the right of thorough discussion? Indeed, it is just this tendency on the part of some church leaders to suppress economic and social questions that is driving some of our best young people into extreme radicalism.

In the Roman Catholic Church there is a book censorship. Before any volume involving the official point of view of that church can see the light of day, it must have on its copyright page the "Nihil obstat," "Nothing against it," of the censor librorum with the "imprima-

The Liquor Harvest in Massachusetts

FOR WEEK ENDING FEB. 21, TOGETHER WITH FIGURES FOR CORRESPONDING WEEK A YEAR AGO

	1935	1934
PERSONS KILLED by motor vehicles,	8	10
OPERATORS CONVICTED of driving under influence of liquor,	43	55
LICENSES AND REGISTRATIONS SUSPENDED OR REVOKED for driving under influence of liquor,	44	63
SENTENCES IMPOSED in liquor convictions,	26	33
APPEALS AND INDICTMENTS,	25	40

From the Report of Frank A. Goodwin, Registrar of Motor Vehicles of the Commonwealth of Massachusetts

Brieflets

(Continued from page 199)

dean of law at the University of London; Sir Kenneth Lee, a Lancashire manufacturer, and Mr. J. A. Spender, editor and historian.

The famous anti-evolution law remains in force in Tennessee, the effort made to secure its repeal having been unsuccessful. The house of representatives on Monday of last week voted 67 to 20 to retain the statute. Cecil Anderson, twenty-two, a law student at Vanderbilt University and the youngest member of the house, led the fight for repeal.

Resolutions protesting against Senator Borah's proposal for a Senate investigation of religious persecution in Mexico were adopted by the executive committee of the Board of Foreign Missions of the Methodist Episcopal Church at its monthly meeting in New York on Thursday of last week. "We are convinced," said the resolutions, "that the type of action now being urged in Congress not only endangers friendly relations with our neighbors to the South, but also serves no good purpose for the furtherance in Mexico of essential religious liberty."

A valuable devotional booklet for use during the Lenten season is "The Fellowship of Prayer," issued annually by the Commission on Evangelism and Devotional Life of the Federal Council of Churches. The theme this year is "Resources of Christian Living" and the author is Dr. Gaius Glenn Atkins.

The closing of the American Church of Berlin, Germany, and its library is reported in a wireless dispatch to *The New York Times* dated Berlin, Feb. 21. The American Church was founded in 1867 and was non-sectarian. Dr. L. H. Murlin, former president of Boston University, served as its pastor at two different periods. The dispatch says that the church corporation was dissolved by a vote of its governing board and the keys were placed in the custody of the American consul-general.

tur" of an archbishop. Is Protestantism about to declare for censorship and demand the "Nihil obstat"? In the Tolstoy Museum in Leningrad there is a series of worn, thumb-marked pamphlets written by that great author which were circulated by "underground" methods in the days of the czar. Must we follow this plan in Methodism in order to secure the simply invaluable facts and figures that Mr. Paulsen has gathered? In New England at least, we are happy to say there is no fear of the truth.

We are informed that Mr. Paulsen's pamphlet can now be obtained direct from the United Stewardship Council of the Churches of Christ of the United States and Canada, 152 Madison Avenue, New York, at thirty cents a copy. We highly commend the resident bishop, who has brought "The Christian Way Out" to the attention of Methodism. We followers of Wesley should be "afraid of nothing but sin."

Personals

(Continued from page 199)

honored than was she at the farewell parties given for her in late December and early January.

—Dr. Andrew Campbell Armstrong, emeritus professor of philosophy at Wesleyan University, died last week in Middletown, Conn., aged seventy-four.

—Deep sympathy goes out to Rev. Dr. and Mrs. Ernest Lyman Mills in the death of their only daughter and oldest child, Monta Roe, which occurred at the home of her parents in Waterville, Me., Wednesday noon of last week. She had been ill since the middle of December with rheumatic fever and a consequent heart affection. Monta Roe was born Aug. 20, 1922, in Geneva, Switzerland, while her father was superintendent for Europe of the Board of Sunday Schools. Besides her parents, she leaves three brothers. Funeral services were held at Mount Auburn Cemetery Chapel, Cambridge, Thursday, in charge of Rev. H. C. Metzner and Rev. L. O. Hartman.

LEVEL
ONE

Zion's Herald

Wednesday March 13 1935

Pause Awhile

Editorial

Islam and Brotherhood

*Must Negroes Become Moslems to Find
Brotherhood in America?*

Youth Looks at Missions

*The Hartford Mission Fellowship Sets Forth
Its Plans and Hopes*

A Great Day at Morgan

*Celebrating Dr. E. J. Helms's Forty Years of
Service*

EVERYBODY'S FORUM

"More Bishop Blake Blasts"

TO THE EDITOR OF ZION'S HERALD:

NOT for a long time have I been so thrilled upon reading an article as I was when I read those two instalments of Bishop Blake's article on "Who Wants War?" This sort of prophetic utterance will do more to regain the prestige of the episcopacy than any other thing that I know. I hope that whenever he is ready with more factual material the bishop of the Detroit Area will run his spirit and personality through it and let us have it in ZION'S HERALD. Let us have more Bishop Blake blasts.

How any one can support the present tendency to increase appropriations for more military expenditure is rather taxing to one's faith in human intelligence. Bishop Blake's article should help greatly in checking the enthusiasm of some of our preachers and many of our laymen for further military expenditures the like of which our country has never witnessed before in its peace-time history.

We admire your courage for printing the article and thank you most heartily.

J. LESTER HANKINS,
Pastor Epworth Methodist Episcopal Church.
Cambridge.

Print Them in a Pamphlet!

TO THE EDITOR OF ZION'S HERALD:

PERMIT me to say that I rejoice over the publishing of Bishop Blake's article "Who Wants War?" The situation revealed is appalling, more so than most of us realize who have read the newspaper reports of the Senate munitions investigation. Why not publish these articles in a single pamphlet for distribution? Many persons then would be acquainted with the problem that otherwise might miss much of its significance. I would be only too glad to use a number of such pamphlets myself, and believe that the other ministers, not only of New England, but of America also, and peace societies would soon exhaust a considerable issue. It is the most revealing and most telling thing I have seen on the subject, and should be broadcast over the land.

WARREN P. WALDO,
Pastor Sheldon Parish Methodist Episcopal Church.

Sheldon, Vt.

Also Calls for a Pamphlet

TO THE EDITOR OF ZION'S HERALD:

BISHOP EDGAR BLAKE'S article on "Who Wants War?" published in the issues of Feb. 20 and 27, should be put in simple form for wide distribution.

You are making a very good paper. I read it carefully every week. LUTHER FREEMAN.

Pomona, Cal.

God Bless Bishop Blake!

TO THE EDITOR OF ZION'S HERALD:

ZION'S HERALD, if ever it has been of any value to me, is now, because it contains the masterpiece of an article on "Who Wants War?" by Bishop Blake. Bishop Blake's article shall remain a piece of literature, a convincing fact, a denunciation of

avaricious America that sold herself and her sons for the greedy few, and a treatise against war as long as the world continue to exist. I pray that this article will be a basis for action at the General Conference of the Methodist Episcopal Church.

May God bless Bishop Blake, for we need daring men of his type nowadays.

Please accept my deep appreciation for the article and for you. SHIBLY D. MALOUF,
Syrian Pastor Morgan Memorial Church of All Nations.

Boston.

No Serious Harm

TO THE EDITOR OF ZION'S HERALD:

WHEN first I read your editorial "The Next General Conference," I was somewhat disturbed to think there might be a possibility that no General Conference would be held in 1936 because of lack of funds and the difficulty of finding a place where there would be no racial discrimination, but on second thought I have come to feel that it might not be a tragedy if we postponed that gathering until 1940.

We have enough "machinery" and with Area and Conference programs we should be able to keep going until then with no serious harm coming to our great church, and there is the possibility we might by another quadrennium catch up with our social legislation, get some of it put into practise, and have an organization of millions of members and thousands of pastors ready to go forth on a world crusade for Christ! Forward with Christ.

I am glad you printed the article "Who Wants War?" by Bishop Blake.

LEROY A. LYON,
Pastor First Methodist Episcopal Church.
Clinton.

Another Word on "Racial Restrictions"

TO THE EDITOR OF ZION'S HERALD:

YOUR well-known sense of fairness will, I believe, prompt an early publication, in ZION'S HERALD, of the following facts relative to "racial restrictions" at the Feb. 26-28, 1935, Council of Cities:

Rev. C. A. Richardson, superintendent of the Department of City Work, who prepared the program and supervised all arrangements, informs me that the responsibility for housing delegates was entrusted to a representative Cincinnati entertainment committee, white and colored personnel, with power; that the adjustments were characterized by unanimity, on the part of the entire committee; that the registration of colored delegates to this Tenth Council of Cities was by far the largest in many years.

The Board of Home Missions and Church Extension has for eight years provided for the entertainment of its white and colored members at annual meetings in the Robert Morris Hotel, Philadelphia, absolutely without racial discrimination, as to either housing or meals, group or individual. The same consideration characterizes the treatment of our board's employees, regardless of racial relationships. For that reason, largely, the Jan. 8-10, 1935, annual meeting of the Home Mis-

sions Council also was held in Philadelphia, at the Robert Morris Hotel.

E. D. KOHLSTEDT,
Corresponding Secretary Board of Home Missions and Church Extension.
Philadelphia, Pa.

In Appreciation

TO THE EDITOR OF ZION'S HERALD:

MAY I express my personal appreciation of the series of articles being published in the HERALD under the title "Many Faiths—One Faith"? I think they are the most interesting and instructive of any recent series you have published.

H. P. CUMMINGS.

Ware.

Against Socialism

TO THE EDITOR OF ZION'S HERALD:

REFERRING to Alfred Baker Lewis's communication in ZION'S HERALD of Feb. 13, there is nothing to stop adoption of Socialism except lack of votes; and as long as the working man belongs to a union he will not vote for Socialism. This is because the labor leaders do not want Socialism, as unions would be of no use under such a system, thus causing these leaders with their generous salaries to vanish.

And if the people generally cared for Socialism, there would have been a larger vote for Norman Thomas in 1932. Everything favored a change in the economic system at that time, as the capitalistic system was in a bad way. But the Socialist vote was even smaller in 1932 than it had been a few years before.

There is such a failure among many people to face certain facts that it makes everything in the way of a discussion of economics disheartening. Mr. Lewis states that some shoe manufacturers are insisting on reducing wages in order to continue operations. The discouraging thing is that Mr. Lewis does not seem to realize that this may be true. If the price of shoes is made so high through high wages that people cannot buy, no shoes can be sold, and there will be no work at all.

In this connection the writer has in mind
(Continued on page 263)

ZION'S HERALD

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JOHN G. ROGERS, Manager of Circulation and Advertising

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Zion's Herald

VOLUME CXIII

BOSTON *Wednesday* March 13 1935

NUMBER 11

Pause Awhile

THESE are dark days. What shall we do? Do? Do nothing—pause awhile. Quiet, sober thinking is the need of the hour. We are beset on every hand with a feverish discussion of theories, with recommendations of curealls. We are so bent upon “doing something” to relieve the national and international, social and political, industrial and economic situations that we are hysterically grasping at every straw that seems to offer help. Consequently, we are lost in the midst of endless quackeries. What shall we do? Pause. Think.

AT the beginning of the Lenten season of 1935, no better advice could be given to the world, the nation, and the individual than this—pause awhile. The forty days hold indescribable possibilities of newness of life, if only men and women everywhere could be induced to observe them by fasting, prayer, and serious thought. Pause awhile. Back off from the turmoil of life and view it objectively. The busy rush of things tends to cloud our judgment. We need perspective; we need to see things in their proper relations, to distinguish between major and minor. It is important to evaluate the happenings of today in the light of yesterday. Life is distorted, out of proportion. Moral distinctions are blurred. Only calm reflection can clear our vision. Torrents of words and hurried deeds are the very last things that are needed in these critical days. The call to every one of us is “Pause awhile.” High devotion to the eternal sanctions, and clear intelligence alone can save the world from impending catastrophe, and the individual from his sins and his ignorance.

PAUSE awhile. Take an inventory, an honest inventory of your own intellectual and spiritual resources. You will be surprised and alarmed at the condition of these treasures. When have you had a fresh inspiration from on high, when have you had a new and arresting thought? You have been running along in the same old groove for months and even years just “doing things” like an automaton. Drink, drink now from the waters that spring up into eternal life. Why not set aside an hour every day during Lent to listen to the voice of God, to search your own soul, to survey the conditions of the world and its needs? Watch and pray! Forty days of this program would

make a new individual out of every man and woman who honestly and earnestly followed it. And what would a great group of transformed individuals mean for this nation and other nations of the world? It would mark the beginning of a transformed society.

IN just a word, Lent summons us to listen for a period of forty days to God instead of man. We are worshipping ourselves instead of our Creator. This is the root of most of our difficulties. How far we have wandered away from the “fear of God”! Who fears God today in any vital sense of the word? We are self-sufficient. Look at modern man’s achievements—vast cities, monstrous skyscrapers, swollen fortunes, networks of railroads, amazing discoveries and inventions that literally harness nature and make it bow to the human will. Is it any wonder that man sees no need of a Higher Power when he has been able of himself to work such wonders? Yes, but we did not have intelligence enough to prevent the World War, which slaughtered ten million of our fellow human beings. We know it all. Yes, but notwithstanding all our efforts financial depression settled down like a pall upon the world. We understand human nature. Yes, but with all this knowledge the world is today cut up into thousands of divisions of race, language, color, and prejudice, and things seem to be getting worse rather than better. Witness the rise of nationalism. On every hand are the signs of man’s spiritual blundering and incompetency. He needs to learn that God is Lord of all, and that only as he recognizes his relationship as a creature to the Creator, as a son to the Eternal Father, can he hope to find his way out of the maze in which he is lost. Pause awhile. Think. Pray.

A WORD as to technique. The Word of God, the spirit of prayer, time for meditation—these are the fundamental and indispensable pieces of equipment for getting the most out of Lent through private devotions. Come to this period each day as a learner, as a worshiper. For the time being, forget your pride, your self-sufficiency, your alleged intellectual and spiritual abilities, and listen to God—listen to Him alone and heed His word in humble obedience. By Easter time such a program will effect an amazing transformation in any man or woman who zealously pursues it.

AN OUTLOOK ON THE NEWS OF THE WORLD

The President Gets a Letter

PROTESTING against naval maneuvers in the Pacific, a large group of church leaders of all denominations and representative of all parts of the United States have sent a letter to the President of the United States, which was made public on Sunday. In the list of approximately two hundred signers are the names of bishops, college presidents, pastors, missionary leaders, editors of the religious press, and the executive officers of many city and state councils of churches. The letter reads as follows:

DEAR MR. PRESIDENT:

We have every confidence that the maintenance of peace is one of the important objectives of your administration. We rejoice in the leadership which you have exercised in the improvement of our relations with Latin America. We desire particularly to commend you for your declaration to the effect that during the period covered by your administration the armed forces of the United States will not be sent across the boundary line of the nations of the western hemisphere. The great majority of the thoughtful religious people of the nation will support you in these and kindred efforts.

We are convinced, however, that the projected naval maneuvers tentatively scheduled to be held in the Pacific during the period from May 3 to June 10 will, if held, seriously complicate the task of maintaining peace in the Pacific. It is reported that the proposed maneuvers will encompass more than 5,000,000 square miles of Pacific seaways and will involve employment of 177 surface ships and 477 airplanes of the fleet's high seas air force. This vast armada has been described in the public press as "the largest and most powerful by a wide margin ever assembled under a single command in the world's naval history." Surely, Mr. President, the launching of such a program at such a time cannot but have the effect of making even more tense and difficult our relations with Japan.

In laying this matter before you we are motivated by our desire to see your "Good Neighbor" policy extended to include our relations with Asiatic peoples. We do not believe that it is a "Good Neighbor" policy for the United States to go through with the plans for the maneuvers as recently announced by Admiral Reeves.

We beg of you, Mr. President, as the commander-in-chief of the armed forces of the United States, and in the name of peace, to alter the plans for these maneuvers so that they may be held, if at all, under such circumstances as will not occasion suspicion and ill will in the Far East.

The protesting letter will greatly help, we believe, to promote a better understanding between the United States and the Far East.

Vigor at the Expense of Intelligence

TALK, talk, talk, and still more talk befogged the days of last week as General Hugh S. Johnson and Senator Huey Long swung into action in a perfect war of words. Accusation and counter-accusation, interspersed with the calling of names, seemed just about to sum up the so-called debate between these leaders. Father Charles E. Coughlin also came in for a flaying at the mouth of General Johnson, and in turn promises the country another flood of words in rebuttal this week. On Monday of last week General Johnson addressed a dinner audience in New York. In the course of his speech he called Senator Long and Father Coughlin "two pied pipers" and said that "the country was never under a greater menace." "Huey," he declared, "could not distribute wealth, but

he could distribute such poverty as the world has never before seen." Senator Long described General Johnson as the "pampered crown prince" and made two vigorous replies to him, one in the Senate on Tuesday and another in a nation-wide hookup on Wednesday when he outlined his plan to deal with poverty and unemployment. Summarized, it follows:

- (1) To cut down big fortunes and spread the money among families having less than \$5000.
- (2) To increase the number of college students 1000 per cent.
- (3) To shorten the hours of work so that none would work too long and none be unemployed.
- (4) To handle crops according to Biblical law, that there might be food for all.
- (5) To give pensions to all persons over 60.

The end is not yet.

The Passing of a Distinguished Jurist

ON Friday of last week, when, had he lived until that day, he would have celebrated his ninety-fourth birthday, Justice Oliver Wendell Holmes, retired, of the United States Supreme Court was buried in Arlington National Cemetery. He died on Wednesday. Justice Holmes served as a member of the court for twenty-nine years, retiring from active duties in 1932. He was born in Boston and was graduated in both arts and law from Harvard and for a while held a professorship in the law school. He was a high authority in the legal field and the author of numerous law books and magazine articles. One half of his estate, estimated at \$550,000, is bequeathed by his will to the United States.

A Deadly Blow at Hitlerism

WHAT is almost sure, in the language of the prize ring, to prove in the end a "knockout blow" to the Nazi cause developed on Saturday of last week when the Confessional Synod's Brotherhood Council, representing hundreds of thousands of the Protestant clergy and laity throughout Germany, issued an unmistakable challenge to the totalitarian state. These leaders, according to a wireless dispatch to *The New York Times*, declared in substance that German nationalism had become a form of idolatry in which Christianity could have no part or lot. They said, among other things:

We see for our people a deadly danger. This danger consists of the new religion.

The first commandment states: "Thou shalt have no other gods before me." The new religion is disobedient to this first commandment.

First, through this religion a racial and nationalist view of life has become a creed. Through it blood and race, people, honor, and liberty have been raised to the level of divinity.

Second, faith in an eternal Germany which the new religion requires, has been put in the place of faith in an eternal reich of our Saviour, Jesus Christ.

Third, this fool's faith induces man to make God in his own image. According to its creed man himself honors, saves, and redeems himself.

Such superstition has nothing to do with positive Christianity. This is the creed of an anti-Christ.

This deliverance of the German Protestants constitutes a courageous stand for the truth and the pure gospel of Christ. We salute these German leaders and pray God's richest blessing upon them.

A Great Day at Morgan

CELEBRATING DR. E. J. HELMS'S FORTY YEARS OF SERVICE

THURSDAY of last week was a great day at Morgan Memorial, Boston. To begin with, March 7 was the 110th birthday of Henry Morgan, founder of the institution. On that day also, the forty years of continuous service of Dr. Edgar J. Helms, superintendent of Morgan Memorial, was celebrated.



EDGAR J. HELMS

"Open house during the entire day" was the announcement that appeared on the preliminary program. Provision was made for the reception of visitors to all departments, and the annual meetings of the Morgan Memorial Cooperative Industries and Stores, Inc., and the National Association of Goodwill Industries, Inc., were likewise scheduled for Thursday.

At noon there was a great luncheon in Holden Hall, given in honor of Dr. and Mrs. Helms. The place was packed with guests, and directors and members of the staffs of the various departments, who listened to inspiring reports, heard excellent solo and quartet music, and enjoyed the high fellowship of Christian workers. In the course of the program Bishop Charles Wesley Burns made a felicitous address in which he recalled the old days at "72" when he was a schoolmate of Dr. Helms, and paid tribute to Dr. Helms's outstanding service. Among the other speakers were Dr. George C. Cell and Dr. William L. Stidger of the Boston University School of Theology faculty. A copy of Professor Cell's new book, "The Rediscovery of John Wesley," and two large bouquets of American beauty roses were presented by members of the staff to Dr. Helms, who replied briefly to the words of congratulation and feelingly expressed his gratitude for the gifts.

A GLIMPSE into the secret of Henry Morgan's life was furnished the guests in a beautiful little souvenir pamphlet entitled "Morgan Memorial Activities" which each guest found at the side of his plate. From it we quote a few paragraphs relating to the founder of the institution:

Henry Morgan tells in his book "The Shadowy Hand" of an incident which had a large influence in his life. He and his mother had been evicted from their tenement for non-payment of rent. It was on a very stormy night and they were trying to find a place of shelter. We give you this incident in his own words.

"As we battled with the drifting snow and pelting storm, both pulling on the string of the sled, I took my first lessons in life's struggles. Then it was I first caught from her encouraging lips those watchwords of hope which have been as a talisman through life. 'Never too poor to pray. Never too weak to win.' Looking up into her face, I cried, 'I will be bigger by and by, I'll be a man; then you shan't want.'" Those words uttered by his mother burned in his mind and ever after he devoted his entire life striving to relieve want and suffering in others.

Later on, after he had started his work in Boston, when some one asked him which his particular denomination was, he said,

"The poor do not belong to any denomination; the world is my field."

Later, in 1868, through the influence of Governor Claflin, Henry Morgan purchased the old Church of the Disciples, located on Shawmut Avenue and Indiana Place, now Corning Street, and he began the work which is now known practically all over the world. Henry Morgan toiled on, trying to do what he could in the neighborhood, until his death in 1884.

SOMETHING of the achievements during Dr. Helms's forty years of administration, also, is indicated in vivid summary in the following steps of development:

1895. Rev. E. J. Helms began his work at Morgan Chapel.

1902. The old Morgan Chapel became unsafe and the Children's Settlement was built by the trustees on a mortgage.

1905. The Morgan Memorial Cooperative Industries and Stores, Inc., was incorporated. This action separated the social service work from that of the church, making two distinct and separate organizations, with different boards of directors.

1907. The first section of the South Athol farm was given by the late Hannah Parker Kimball. Since then 22 camps and buildings have been erected on this farm and enough land added to make it about 600 acres. There is also an industrial plantation and rug factory, blanket factory, mineral water bottling plant, rural Goodwill Industries, and general farming. The present value of the South Athol property is \$141,000.

1911. A foreclosure of the mortgage on the Children's Settlement and an attempt to sell the building at public auction was made, there being a debt of \$50,000.

1912. On March 7, the mortgage on the Children's Settlement was burned, Dr. Helms having raised sufficient money to pay off the mortgage in full.

1913. The first Goodwill building was built, at a cost of \$106,500.

1913. Another story was built on the Children's Settlement.

1915. The Fred H. Seavey Seminary Settlement was built, at a cost of \$81,900.

1918. The second Goodwill building was built, at a cost of \$79,000.

1919. Palfrey Street property was purchased. Present value, \$15,600.

1922. The warehouse was built, at a cost of \$205,000.

1924. The Eliza A. Henry Home was purchased and repaired by the late Eliza A. Henry. Present value, \$83,900.

1926. Children's Settlement was remodeled. Total present value, \$170,000.

1934. A building for the Goodwill Industries in Lynn was purchased at a cost of \$25,000.

Total value of real estate, \$907,700. Equipment and inventories, \$115,227.

Total value of real estate and inventories, upon which there are no mortgages or debts of any kind, \$1,022,927.

Among the departments of the Morgan now in operation are the following: Goodwill Industries, Free Employment Bureau, Welfare Bureau, Mineral Water Bottling Works, Mohawk Trail Goodwill Industries, Blanket Factory at South Athol, Rug Industry at South Athol, Children's Settlement, Day Nursery, Fresh Air Camps, Fred H. Seavey Seminary Settlement for Men, Eliza Henry Home, Lucy Stone Home, Goodwill Inn for Boys, Lunch Room, Noonday Clinic, Free Legal Advice, District Visiting.

For the year ended Dec. 31, 1934, the report shows a total of \$415,261.30 from sales of reconditioned waste material, and \$287,738.37

expended in "opportunity labor and relief." The total amount handled during the twelve months was \$677,196.32.

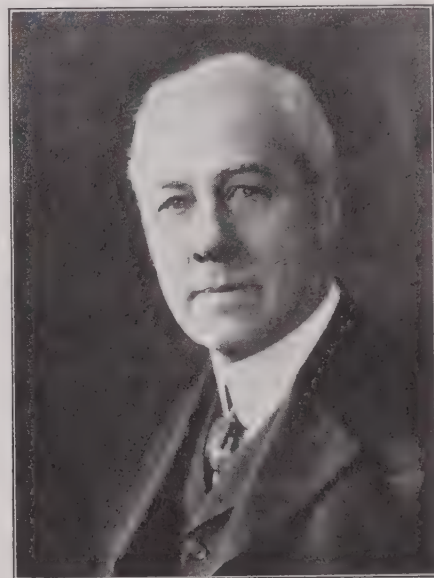
In the course of a year more than 2000 men are sheltered as guests in the Seavey Settlement, more than 2000 children are registered in the Children's Settlement, and more than 10,000 persons are given employment in the Goodwill Workshops.

The work of Morgan Memorial is now copied all over the world, and similar institutions have already been established in 97 cities in the United States.

A Forceful Leader

AFTER long years of outstanding leadership in the Methodist Episcopal Church, Dr. David G. Downey, former book editor, died on Thursday of last week at his home in Mount Vernon, N. Y., seven years after his retirement from active service because of ill health. He was in his seventy-seventh year.

Dr. Downey was born in Manor Hamilton, County Leitrim, Ireland, Sept. 21,



Underwood & Underwood

THE LATE DR. DAVID G. DOWNEY

1858, came to this country at the age of thirteen, and began his career as a cash boy in the great store of A. T. Stewart in New York. Intelligent, forceful, alert, he quickly began to make his way in the New World and soon sought further education, at length entering Wesleyan University, from which he was graduated in 1884. He also studied for a time at Drew Theological Seminary. In 1884 he was ordained to the Methodist ministry, and after enjoying several successful pastorates in the New York East Conference, including Stamford, Conn., and St. John's, Brooklyn, in 1907 he entered the office of the late Dr. John T. McFarland, corresponding secretary of the Sunday School Union and Tract Society, as assistant secretary. At the General Conference of 1908, Dr. Downey

(Continued on page 256)

EDITORIAL MISCELLANY

A World in Transition

ETHAN COLTON, well-known lecturer and extensive traveler, has summarized his political and economic impressions of four important nations in a volume entitled "Four Patterns of Revolution."* The book is well motivated by the popular consciousness that vast social changes are in force throughout the world, and by the equally vivid realization of common ignorance concerning the details of these transformations. With commendable detachment, objectivity, and terseness the author "undertakes to present what Stalin, Mussolini, Hitler, and Roosevelt and their parties are doing for, with, and to the populations they govern."

The seventy-five pages or so which Dr. Colton devotes to each of these "patterns" necessarily limits their treatment to that of the bare essentials. As the foreword states, the chapters "deal only with the more determining features of national policy and of public interest, and in this order: Origins and Objectives; Power and Party; Economic Theory and Structure; Labor; Agriculture; Education; Family, Women and Youth; Social Welfare and Protection; Religion; Nationalism and Militarization; International Relations." Appropriate bibliographies are appended to the final section.

It is evident, then, that we have here not only a description and a narrative that lends itself to general reading, but also, for the time being at least, a handbook of social facts in the four countries under discussion. Thus one interested in the immediate outlook for religion or international relationships can compare well-authenticated data so far as this quartet of nations is concerned. The author in his comparison of "objectives, principles, methods, and results" has achieved notable success.

Nevertheless, this treatment possesses a cumulative power, inasmuch as the discussion of the New Deal is set clearly "against the background of the Communist, Fascist, and Nationalist revolutionary types." In this fact resides one of the highest uses of the work, since it enables us the more accurately to define our domestic situation, its nature, the various factors involved, and the degrees of desirability attached to the several

111 Years Ago in ZION'S HERALD

(March 10, 1824)

LATEST FROM ENGLAND

THE packet ship Emerald, Capt. Fox, arrived at this port on Monday evening last, in 16 days from Liverpool. She brought papers as late as Feb. 20th.

The British Parliament was in session. The Br. Govt. has increased by 4000. the number of men in their Naval Service—Mr. Canning says there never was a time when they had better assurances, nor when so many great points were agitated—and England must show she is able and ready for war.

Sir J. Mackintosh has given notice of a motion relative to the Independence of S. America.

A committee has been appointed to inquire whether the duties between England and America are equal.

The Usury Repeal Bill passed the House of Commons for a third reading 129 to 23.

The subject of a reduction of the duties on sugar is before Parliament.

The King of Spain has decreed a Free Trade to S. America on an equality of duties.

Success still crowned the efforts of the Greeks. They had effected a landing in the Island of Mitylene, and the Turks would be obliged to evacuate it; and it was said the Turks had left Patras.

The Greeks are triumphant in the island of Negropont.

The Consuls of Smyrna required assurances from the Greeks that they would not molest that place, but they declined giving them.

A Turkish Squadron, destined to protect Smyrna, has been destroyed in a storm.

Persia had refused to ratify the Treaty with Turkey.

A meeting in favor of the Greeks has been held at Liverpool, and a subscription commenced.

The Greek Loan had been filled in London, and double the amount offered.

A deadful storm did great damage at Stockholm, on the night of Jan. 13.

roads now open to the American people. No thoughtful mind, for instance, can follow through these pages without seeing somewhat more clearly the strength and weaknesses "of the profit motive; of competition; of trustification; of price fixing; of government ownership, operation, or control." In similar fashion, the assets and liabilities of the various political structures are more vividly discerned, *i.e.* whether we shall be ruled "by ourselves, by a majority, by an armed minority, by blocs, by a bureaucracy, or by a dictator."

A number of deep impressions are registered on the mind by these three hun-

dred and more pages. Two of these may be mentioned. First, there is the realization that much of the world's social and economic upheaval has its roots in the World War. The returned soldier, disillusioned and jobless, has been a restless figure in Italy and Germany, and to a degree in Russia. This fact holds out an important lesson to those charged with international responsibilities in the future.

In the second place, while life for millions in our own country has been devoid of real hardship during the last five years, there are delicate issues yet to be faced and decided upon. Is the American "to think and act only in the interest of himself and his own, or of his class, or of his nation strictly delimited, or of the world of mankind?" Is he "committed to having others led to go his way, or will he consent to have them taken by force if necessary?" Important as are these questions politically and socially, to the Christian believer they assume a transcendent importance, closely allied as they are with the whole tide and sweep of the gospel he professes.

PERSONALS

—Bishop Edwin Holt Hughes of Washington, D. C., acting senior bishop of the Methodist Episcopal Church, will conduct a series of services at First Methodist Church, Atlanta, Ga., March 17-24. This church, belonging to the Southern branch of the denomination, is the oldest in Atlanta, having been founded in 1847. Bishop Hughes's addresses will open a special observance of the Easter religious period.

—Charles W. Havice has been promoted from associate professor to professor of sociology in Northeastern University. In addition to his teaching duties, Mr. Havice serves as pastor of the West Abington Methodist Episcopal Church.

—Rev. and Mrs. A. Kris Jensen, on furlough from Korea, are engaged in a mission speaking program in the North-East Ohio Conference. They have already spent seven weeks in the Youngstown District and a like period in the Cleveland District, and are now in the

*FOUR PATTERNS OF REVOLUTION. By Dr. Ethan Colton. Association Press, 347 Madison Avenue, New York City. Price, \$2.50.

midst of a similar series of meetings in the Akron District. At their evening gatherings they offer a double program in which Mr. Jensen speaks on Korea and the center of the Far East problems of today, and Mrs. Jensen furnishes the "talkie" part of a full hour of motion pictures on "The Life and Customs of Korean People." Mail sent to Mr. and Mrs. Jensen at New Cumberland, Pa., will be forwarded to them.

—Chaplain Willard O. Nuzum of the CCC writes from Plymouth, N. H., of the death of his eldest brother, Rev. I. F. Nuzum of Baraboo, Wis. Mr. Nuzum was the oldest member of the West Wisconsin Conference and the last of the name to hold membership in that Conference, in which the family had been represented since the organization of the Conference in 1856.

—Miss Josephine S. Fisk is returning to New England from California by bus, making several visits on the way. Her new address is 27 Chester Street, West Somerville.

—Rev. Jo B. Gates, a student at Boston University School of Theology, has been appointed pastor of the South Yarmouth and North Harwich charge, New Bedford District, succeeding Rev. C. B. Johnson, recently transferred to Southern California.

—Announcement has been made of the engagement of Rev. Donald Taggart Rowlingson, son of Rev. and Mrs. Clyde A. Rowlingson of Syracuse, N. Y., to Miss Louise Jordan Kendrick, daughter of Mr. and Mrs. Chester E. Kendrick of Boston. Mr. Rowlingson, a graduate of Allegheny College and Boston University School of Theology, is now pastor of the Community Church in Islington.

—Dr. Edmund D. Soper, president of Ohio Wesleyan University, has been elected president of the Association of Methodist Colleges of Ohio, succeeding Dr. Delos Grover of Baldwin-Wallace. Herman M. Shipp, executive secretary of Ohio Wesleyan, is the new secretary.

—Representing the Nonconformist churches of Great Britain, Rev. Dr. Sidney M. Berry, moderator of the Federal Council of the Evangelical Free Churches, has been invited by the Archbishop of Canterbury, with the approval of King George, to read the lesson at the Silver Jubilee Thanksgiving Service in St. Paul's Cathedral on May 6, the twenty-fifth anniversary of the King's coronation.

—The city of Strasbourg has renamed one of its large estates, formerly known as the Grubersche Park, the Albert Schweitzer Park, thus doing honor to

Anybody Say Anything?

—It is very odd that worklessness, which seems to be regarded as creditable to the rich, is considered as shameful in the poor and undernourished.—*Kenneth Ashcroft.*

—Nations were made for men, not men for nations.—*Jesse Holmes.*

—Dickens has the courage to be commonplace, and that is why he is always human.—*André Maurois.*

—True beauty is born of intelligence and character. Only intelligent people can be truly beautiful.—*H. Jean Crawford.*

—The stratosphere is the new frontier.—*Amelia Earhart.*

—The best minds of too many universities are frozen at the tops, in deanships and administrative positions.—*Alexander G. Ruthven.*

the great missionary physician of Lambaréné on the occasion of his sixtieth birthday. There is a large house on the estate which is being rebuilt as a children's home. Dr. Schweitzer has both studied and lectured at the University of Strasbourg.

—Professor Sidney A. Rowland of the mathematics department of Ohio Wesleyan University became mayor of Delaware, O., when Mayor Veley Main became.

(Continued on page 264)

Good!

AN esteemed HERALD subscriber recently sent us a clipping from the *New York Herald Tribune* reporting a meeting in Washington of Jewish, Roman Catholic, and Protestant representatives assembled to foster a united religious movement. The dispatch from the Capital drew special attention to an encouraging letter sent to the gathering by President Franklin D. Roosevelt which stressed the importance of "spiritual ideals of worship and service so essential to our highest welfare as a nation." The letter follows:

It seems to me highly significant that the ministers of religion in Washington—Protestant, Catholic, and Jewish—have with such unanimity agreed to cooperate in promoting a movement whose purpose is to encourage religion and church attendance without any compromising of their own convictions or interfering with their own methods of work and worship. In a nation like ours, where the church and state are and must remain independent, it is highly important that our churches—using the word in the broadest sense—should feel their responsibility for strengthening those spiritual ideals of worship and service so essential to our highest welfare as a nation.

We congratulate the President upon this message, and rejoice in his emphasis upon spiritual ideals as essential to the highest welfare of the nation.

A Lenten Gift

SACRIFICE something. Deny yourself during Lent and then help some one else. Here is a chance to make a missionary happy for an entire year. For only \$3.50 a gift subscription to ZION'S HERALD for twelve months can be sent to some foreign missionary; for only \$2.50 the same gift can be sent for a year to some home missionary. Why not make a worth-while Lenten gift that will be a weekly blessing to some ambassador of Christ at work on a distant frontier of the church? Send check or money order today direct to ZION'S HERALD, 581 Boylston Street, Boston, and mark the letter "missionary subscription." We will do the rest.

The President and the Fly Club

CONSIDERABLE discussion was aroused in the newspapers of Lynn and Boston over a sermon delivered a week ago Sunday evening at First Methodist Episcopal Church, Lynn, by Dr. J. Franklin Knotts, superintendent of the Lynn District. In the course of his discourse Dr. Knotts referred to President Roosevelt's participation in the initiation ceremonies of the Fly Club at Harvard. On page 251 of this issue of the HERALD the section of the sermon dealing with this subject is printed. Dr. Knotts has been criticized for his statements about the President, and one newspaper asserted that the officers of the Fly Club denied that President Roosevelt presented each initiate with a bottle of champagne. For the sake of keeping the record clear, we reprint a section from the *Boston Herald's* story of the Harvard incident, published on Feb. 24, which reads as follows:

Meanwhile, at the Fly Club, elaborate preparations were made to entertain the President. Club members who wished to have cocktails before dinner were advised to get there early because no "hard liquor" would be served from the moment of the President's arrival until he left just before midnight. Sherry was served before dinner, and, in accordance with the club's time-honored custom, each member and initiate was given a bottle of champagne with dinner.

The nine initiates, including Franklin, Jr., were blindfolded on the lower floor of the club while the 250 members, largest number ever to attend a midwinter dinner, gathered in the banquet room on the second floor to drink sherry. Finally, the initiates were led upstairs.

Charms on ribbons were then hung around their necks and the President handed each new member of the "final club" a quart of champagne.

So far as we are informed, *The Boston Herald* has printed neither a retraction of its statement about the champagne gifts nor a correction of it.

Islam and Brotherhood

MUST NEGROES BECOME MOSLEMS TO FIND BROTHERHOOD IN AMERICA?

Charles S. Braden

"AND so, brothers and sisters, I plead with you to accept Islam. Islam means peace, Islam means brotherhood, Islam means prosperity. Some of you here tonight are already Moslems. I pray that soon you will all become Moslems, and that all America will come to follow the prophet."

It was a colored man speaking on the occasion of the opening of a Moslem mosque on the south side of Chicago. The mosque had been open once before—years before—but it had been closed. It was only an apartment building in the midst of the city's so-called black belt, but it could be picked out from the rest of the apartment buildings because of a small tower shaped in characteristic Moslem fashion and two small minarets. Inside it was like any other apartment building. Upstairs was a room set aside for a prayer room, and living rooms for the caretaker. The main floor, consisting of two fair-sized rooms and a large hall whence the stairway ascended, was seated with folding chairs, every one of which was filled. In addition, the stairs were occupied and some persons stood. Possibly seventy-five or eighty people were present, mostly Negroes, rather more than half of them men.

IT was the president of the congregation who had spoken—Omar Kahn, the missionary in charge had called him. All the converts are apparently given Arabic names. He wore a fez, as did most of the colored men present. The president had begun his address with the Moslem call to prayer; he ended it with a pious ejaculation, in Arabic, to which the assembled company gave back an Arabic response.

There were other speeches. One near-white mulatto, also in a fez, Brother

Abdul Rahman, beginning with an Arabic prayer, stressed again the brotherhood and democracy of Islam, pleaded with those present speedily to become Moslems, and ended by saying that he felt like starting a collection. Extracting a bill from his purse, he placed it on the table. Although apparently not planned for originally by the mission-

regular Protestant meeting in this respect.

Still other speeches were made, some by "distinguished guests." Each found something to praise in Islam. The constantly recurring note was that of brotherhood. Islam, at least the Ahmadiyya branch here represented, stands strongly for brotherhood. At each repetition of the idea there was a chorus of enthusiastic approval, expressed, of course, in Arabic, *Alhamdulillah*.

GREETINGS were read from various parts of America. There was a telegram from the Moslems of Detroit, another from the group in Indianapolis. Strangest of all sounded one signed, "The Moslems of Cedar Rapids, Iowa"! Moslem friends from Michigan City were present in person and were loudly applauded when they stood at the leader's request; likewise some from Minneapolis. A group had started to drive through from East St. Louis, but a hundred miles on their way car trouble stopped them.

A letter was read from an Indian Moslem, former president of the All-India Moslem League and member of the London Round-Table Conferences, who had visited Chicago last year. It was a letter of congratulation and encouragement. It praised the faithfulness of the members who had done all the work of cleaning and decorating the place, preparing it for use as a mosque. "A mosque," he said, "is a first essential of a Moslem community." He rejoiced that the light had already begun to break in America, and voiced the prayer that soon the full light of revelation as found in Islam would penetrate to the furthest corner of America.

"*Alhamdulillah*," responded the congregation.



THE AHMADIYYA MOSLEM MOSQUE IN CHICAGO
IN THE HEART OF THE CITY'S BLACK BELT

ary, the idea was well received, and a brother and a sister, each with a fez for a collection plate, circulated among the assembled company. The response was good. It resembled very much a

its rise in India in the latter part of the nineteenth century—rose to make a brief closing address. It was already late—nearly eleven o'clock. "Islam," he said, "stands for brotherhood. It has no

THE missionary in charge, an Indian Moslem—for this particular branch of Islam had

color-bar. I was told when I first came to America, 'If you surround yourself with colored folk you will be unable to reach the white people, and if you surround yourself too much with white folk you cannot reach colored folk. Tonight there are both white and colored here. Islam makes no distinction between them. The races must be brought together. In Islam lies the solution of the race problem.

"I am not discouraged," he continued. "We are only a few who have embraced Islam as yet. There will be more. If not tomorrow, then day after tomorrow."

He sounded so sure. Some of his listeners could not share his optimism.

But there was something deeply stirring about the whole thing. At first it seemed rather amusing, those fezzes on kinky black heads. It seemed a little affected, the wearing of the fez and the use of Arabic names. The wearers appeared obviously self-conscious, but on the whole seemed to enjoy the distinction that fez and name conferred upon them.

"BUT deeper yet to one observer, a Christian—at least of the Christian tradition—there was something challenging about it. Why should Negroes

in America think they must become Moslems to find brotherhood? Why should a mosque be expected to give what they could not find in a Christian church?

Whether Islam, historically and actually in other lands where it is the dominant faith, has meant and does mean brotherhood, let those who have had contact with it or studied it deeply and fairly give answer. To America comes a form of Islam—a small sect, to be sure—and makes its chief claim to the allegiance of Negroes in America that it has no color-bar, that men are really brothers, regardless of skin color. Surely it is no accident that it has found a following, mostly colored, in at least thirteen cities where it is now established.

Must Negroes become Moslems to find brotherhood in America, overrun as it is with churches bearing the name of Him whose great life dream was the founding of a kingdom of God where brotherhood should be realized? Must Negroes *think* they have to become Moslems to secure this?

If the coming of Moslem missionaries to America, preaching brotherhood, should stimulate Christianity to the practice of what is evidently its ideal, would it not be a good thing, if mosques were established in all our great centers?

cation, recreation, home economics, practical arts, and so on.

2. It should be *international*, both in supervision, and in personnel suitable to meet the first requirement, expressing the universal fatherhood of God, and consciously trying to further the reciprocal appreciation of American and Chinese culture. We are eagerly looking forward to the time when we may join, or be joined by, those Chinese who will share in and perhaps lead the venture.

3. It should be *intensive*, concentrating on a small area and seeking to do permanent and thorough work, avoiding the danger of "spreading thin."

4. We very much want to contribute to the development of *interdenominational* work, of the integrated type (as differentiated from the cooperative kind). This ideal is as old as the missionary enterprise, and we feel it is important. Not only are the younger churches asking from their hearts that missionaries come to them denominated simply as disciples of Jesus; but even in our own country the young people are thinking in these terms, as is indicated by the initiation of such movements as the inclusive Student Christian Movement, and that called Christian Youth Building a New World. The Hartford group expresses this spirit in its composition, which includes representatives of six denominations, namely, the Presbyterian, Methodist, Friends, Congregational, Menonite, and Episcopalian. We should like this harmony to continue, and hope that those who are sent will go only as Christians, to serve the church of Christ in China.

5. Believing in the effectiveness of *simplicity*, we feel that the project should not be highly institutionalized and expensively equipped. This has a twofold implication: first, that the participants would live very frugally, sharing in the daily life of the people in such a way that there could be no hindrance to mutual friendship—a difficult ideal, perhaps, but, if we are truly devoted, a rewarding one; and second, that in the work the motto should be that of Spencer Hatch of India, "*Self-help*, with intimate, expert counsel," so that paternalism, slavery to program, and the imposition of alien system would be avoided as much as possible.

6. If feasible, we should like to engage in this work *as a unit*, in some way not foreign to the indigenous community. Some Christian leaders think that the needs of today, both in China and in America, afford a great opportunity for experimentation in this aspect of Christian pioneering. A comprehensive, intensive, international, carefully planned, frugal, non-paternal approach demands some kind of unity. The deeply devo-

Youth Looks at Missions

THE HARTFORD MISSION FELLOWSHIP SETS FORTH ITS PLANS AND HOPES

LAST year in the intimate fellowship of the Student Volunteer Union at the Hartford Seminary Foundation, a number of students were captured by the vision of pioneer group mission work. After serious thought and prayer, and consultation with men of profound experience in Christian living, we were led to believe that in some way not yet clearly determined this vision contained God's purpose for our lives.

At first, the challenge to meet the great need in Tibet appealed to us. But in the evolution of our plans and hopes, in counsel with those thoroughly versed in mission work, it became increasingly evident that we were drawn not so much to Tibet specifically as to *a way of life* in whatever land had the most crucial needs and problems. We have realized how pressing is the need in China, how largely the world will be affected by that vast country, and what an opportune and decisive time this is in the growth of the Chinese Christian church. It is toward that country we are now looking for service—if she wishes us to come.

IN the history of missions, certain principles and methods have been expressed and developed which missionary

leaders believe should be embodied in future work. Some of these have been brought to our particular attention. Our interest and study have centered in the type of work known as rural rehabilitation. We conceive of work in a region in which little is now being done, yet which is near centers of missionary activity—work similar to that being undertaken by the Kiangsi Christian Rural Service Union in eastern Kiangsi Province, where President Chiang Kai Shek has turned over a recently Communist-devastated district to the union, composed mainly of young Chinese Christians, for reconstruction work along Christian lines. A unit of this sort could be subject to *careful planning and control*, and could readily be observed and guided by national and missionary groups in the vicinity, thus contributing to what has been called "the grand strategy of missions."

There are six further principles which underlie the fellowship's present conception of this work:

1. We believe it should be *comprehensive*, interpreting the Good News in every realm of village life. In the final group, we hope to have specialists in medicine, agriculture, scholarship, edu-

tional fellowship of our group may have a contribution to make in this respect—although only incompletely until we have joined the Chinese. We are aware of the danger of exclusiveness in such a fellowship. We trust that we may be true enough to our Master to avoid it and, through sharing our unity, more fully interpret the meaning of the Living Church of God.

THESE are the principles and methods we have felt especially urged to consider. If the way is opened for our undertaking, we shall be bound to them only in so far as they prove themselves of real value, through the following tests: the critical approval of leaders in the Chinese Christian church, and in the foreign missionary enterprise; further study of the history and practise of missions, not only by the present members of the group but also by those whom we are to join, with especial emphasis on actual projects involving these principles; and effectiveness in practise.

Last spring on May 18 we were so fortunate as to be invited to an informal meeting in New York to discuss our hopes with some fifteen representatives of various boards. These men and women showed their interest by appointing an unofficial committee which has been advising and helping us since that time. At their suggestion, we have been speaking as Student Volunteers on behalf of the missionary enterprise to churches, church young people's groups, and college students. We have found a warm response, and as long as we may be of service in that way we shall be glad to continue.

To the encouragement and counsel of the advisory committee we owe the great privilege we had of presenting our proposal to the Foreign Missions Conference of North America at its recent meeting. Perhaps because they sensed something far greater than ourselves behind us, or perhaps because they were glad that we, as representatives of American youth, were so vitally interested in missionary work, the members of this body welcomed us and referred our project to an official committee for further consideration.

SO far we have spoken only of what has happened to our own group. This has been done advisedly, to give a practical example of what may happen when youth looks at missions—or rather when the mission spirit grasps youth. We are an altogether normal group of students, representing what is potential or inarticulate in many another group. These other groups will not long remain unexpressive, because God is making His purpose known to our generation, as He has to all generations. We are learning not to accept our sobriquet of "The

Doomed Generation." *We are not doomed—we are commissioned* to help carry the Good News to an age in dire need of the message of regeneration.

To fulfil our mission, we are looking to the men and women of the churches for guidance and support. Without that, our enthusiasm may be futile.

The members of the Hartford Mission Fellowship express the aspirations of a growing portion of young people in America. We have dedicated our lives to the service of God's kingdom. Our group has a deep desire to realize this dedication in cooperation with the church

of Christ in China, sharing to our utmost in the great missionary venture. We were irresistibly drawn together by a common vision of consecrated Christian living. We have been under the compulsion of that vision ever since. The world of God's children is in great need. The work of redemption must be done. It is being done. We would share in that greatest work of life with all the devotion and effectiveness God may grant us. Conscious of our inexperience, and our inadequacy apart from you of the churches, we come to you asking for your wisdom, your help, and your prayers.

Many Faiths---One Faith

X—CHRISTIANITY'S DEBT TO THE SOCIETY OF FRIENDS

Howard A. Pease

"GRACEFUL he was in countenance, manly in personage, grave in gesture, courteous in conversation, weighty in communication, instructive in discourse; free from affectation in speech or carriage. A severe reprover of hard and obstinate sinners; a mild and gentle admonisher of such as were tender and sensible of their failings; not apt to resent personal wrongs; easy to forgive injuries; but zealously earnest where the honor of God, the prosperity of truth, the peace of the church were concerned. Very tender, compassionate, and pitiful he was to all that were under any sort of affliction; full of brotherly love, full of fatherly care."

So wrote one who knew George Fox well, in loving tribute to the dynamic leader who above all others determined the course of the movement out of which grew the Society of Friends. "Children of the Light," they called themselves at the first; then "Friends" or "Friends of Truth," and finally, "The Religious Society of Friends." The term "Quaker," like the name "Christian" or "Methodist," given in derision by an English judge, has become a term of dignity and honor. For the qualities which the contemporary of George Fox saw in him are today characteristic of those who continue his work in the religious fellowship which he founded. The Quakers whom you and I know are such men as are here described—"courteous in conversation," "instructive in discourse," "free from affectation," "zealously earnest" for "the honor of God, the prosperity of truth, the peace of the church"; "tender, compassionate, and pitiful" to all who are in affliction.

"By their fruits ye shall know them." What sort of religion is it that produces such men and women?

"THEIR main distinguishing point or principle," wrote William Penn, "is the light of Christ within, as God's gift for man's salvation." This is the "root of the goodly tree" out of which Quaker doctrines and Quaker lives have grown. In a day when many within the Christian church were zealous for the form of religion while too often destitute of its power, the Quaker insisted that religion must first of all be an experience within. There is a "Light, which lighteth every man that cometh into the world." The Quakers earnestly sought that light that they might be "Children of the Light." If God is Spirit, and men are children of God, then "Spirit with spirit can meet," and every man can have a definite religious experience; and they valued outward manifestations—meetings for worship, organization, even the Bible itself—only in so far as they ministered to the deepening of the inner experience. If the Quaker did not observe the sacraments, it was because at best they were only symbols, and what he wanted was reality. Why break the bread when the soul is feeding on the Bread of Life, which the wheaten loaf only faintly symbolizes? Why observe the communion, which to many is an empty form, when the soul is in communion with the Father of Spirits?

It was this consciousness of a definite religious experience that made the Quaker preacher a man who spoke in demonstration of the Spirit and in power. He knew whereof he affirmed; for, as William Penn puts it, "nothing reaches the heart but what is from the heart, or pierces the conscience but what comes from a living conscience."

THE Quaker, then, is a mystic, sensitive to the voice of the Spirit within his spirit, but he is what John

Morley called Oliver Cromwell, a "practical mystic." For three hundred years the Quakers have been showing their faith by their works. Wherever human hearts are breaking, or the spirits of men are crushed through injustice and oppression, there are the Friends engaged in their ministries of mercy. They have been the consistent friends of the Indian. Their hearts were touched by the sufferings of the slave, and they were instant in season and out of season in his behalf.

As early as "the 18th day of the Second Month, 1688, a meeting of German Friends held in Germantown, protested against the traffic in the bodies of men," and handling "men as cattle." This is said to be the "first official protest of any religious body against slavery."

And while the Yearly Meeting to which this protest was finally referred did not see its way clear to render a positive decision in regard to it, it seems clear that Friends in general never had easy consciences in regard to the buying and keeping of slaves thereafter. As early as 1693, Friends were advised that no slaves should be bought "except to be set free"; and in 1696 the Yearly Meeting discouraged the bringing in of more Negroes. In 1761 all members engaged in the slave trade were cut off; and by 1784, it is said that "not a Friend in America owned a slave." From 1784 to 1864 was a long time. It marks the distance in which the Quaker conscience was in advance of the American conscience in its attitude toward this evil institution. And during all that period Friends like John Woolman and John Greenleaf Whittier were bearing their testimony against this evil.

Their record in other reforms is equally good. They have stood for temperance, for prison reform, and for more humane and enlightened treatment of the insane. Elizabeth Fry was a Quaker.

SINCE to the Friend religion was first of all a personal and inner experience, he was of necessity interested in education. The schoolhouse stood by the meetinghouse in Quaker settlements. Friends' schools early enjoyed a well-deserved reputation of thoroughness and accuracy of scholarship, and for the type of character developed. Haverford College, Guilford College, and Earlham College grew out of such schools. Nor was the Quaker interest in education confined to their own fellowship. Three great institutions of higher education, broad in their scope and wide in their appeal, were founded by Friends: Cornell University, Johns Hopkins University, and Bryn Mawr College.

The characteristic contribution of Friends to modern Christian thought has

yet to be listed. It is their consistent opposition to war, and their service to the cause of peace.

Rufus Jones is right in saying that "it is a mistake to call Quakers 'non-resisters' or 'passivists.' They are neither. They do not face any giant evil with a passive attitude. . . . They seek to do away with war by first doing away with the causes and occasions for it; and by forming an atmosphere and climate that make war unthinkable. This means, of course, that peace-making is 'big business.'"

The Quaker does not wait until war is declared and the selective draft imminent before discovering that he is a conscientious objector. It is known of all men that his religious principles do not permit him to kill a brother man, at any time, for any reason. He is not a coward; he will endure the penalties inflicted upon him with a courageous

Think Thou Like God—

(Mark 8:33)

Georgia Harkness

THINK thou like God, or hide thyself
From out My sight;
So shall thy darkness not becloud
The day with night.

Think thou upon the things of God,
Not thoughts of men;
So shall a sick and weary world
Find peace again.

Think thou with Me, and labor in
The light divine;
So shall thy guerdon be My cross,
My strength be thine.

heart and unflinching bravery. He is not seeking to evade hard and disagreeable tasks; he will gladly perform them without murmuring in the Christlike work of ministering to broken bodies and healing the torn and crushed spirits of men. Instead of accumulating huge profits through war, he will pour out his own money without stint in the service of those who have been ruined by war, not only in his own land but abroad, not only among his country's allies but among those who are called "enemies." Wherever there is human need, these "practical mystics" minister in love to their brethren.

THERE is something so genuine, so authentic, so sane, so consistent, so Christian about the Quaker attitude toward war, that those who cannot accept their teachings recognize their patriotism, as well as their consistent devotion to high ideals, and gladly assign them service which they can perform with clear

consciences and willing hands, and even amid war's tumult keep before men's minds the Christian doctrine of human brotherhood.

It was Whittier, the Quaker poet, who wrote,

Oh, brother man! fold to thy heart thy
brother;

Where pity dwells, the peace of God is
there;

To worship rightly is to love each other,
Each smile a hymn, each kindly deed a
prayer.

Follow with reverent steps the great example
Of Him whose holy work was "doing good";
So shall the wide earth seem our Father's
temple,

Each loving life a psalm of gratitude.

Then shall all shackles fall! the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.

Roosevelt and Repeal

J. Franklin Knotts

[From a Sermon Preached in First Methodist Episcopal Church, Lynn, on Sunday Evening, March 3]

I HAVE an exalted conception of the office of the President. It is the symbol of the will and power and authority of a sovereign people. President Roosevelt has done much that receives my hearty approval and support. He is entitled to the sympathy and prayers of every thoughtful American. When we consider his mastery of the results of a devastating disease and deliberate upon his accomplishments, he is a thrilling figure. Surely, I have no patience with those Republicans who wrecked the Ship of State who are now yelling and howling for a chance to repair the engines and claiming for themselves the political wisdom to get her off the rocks and pilot her safely through and out of the storm. If a political party fools me once, damn it, but if it fools me twice, damn me.

But President Roosevelt has failed us in moral and spiritual leadership. Let me relate some facts in regard to prohibition. Certain rich industrialists propagandized the American people, just plainly fooled and buffaloesd them, until a tide of popular feeling was running against prohibition. Mr. Roosevelt drifted with this tide. The Democratic National Convention declared for repeal and urged such measures "as will actually promote temperance, effectively prevent the return of the saloon, and bring the liquor traffic into the open under the complete supervision and control by the states." Mr. Roosevelt was helped into an airplane and rushed to Chicago and addressed the convention, accepted the platform, and said that he was for it with enthusiasm. His stalking horse, Jim Farley, went through the states urging

(Continued on page 257)

YET ANOTHER DAY

JOHN HENRY JOWETT

Wednesday, March 20

The Lord Is at Hand!

MATTHEW 24:42-51

LET me always live as though my Lord were at the gate! When I am out with my friend, walking and talking, let me assume that just round the corner I may meet the Lord. And so let me practise meeting Him! May I not make a place for Him in all my affairs—my choices, my pleasures, my times of business, my season of rest? He may come just now; let His place be ready! If He delay, I must not become careless. Here is the golden principle, ever to live, ever to think, ever to work as though the Lord had already arrived. For, indeed, He has, and when the veil is rent I shall find Him at my side.

My gracious God, I praise Thee for Thy faithfulness. Thou hast been about me continually. I mourn my indifference and my neglect. I would renew my vow. Help me to be faithful and sincere.

Thursday, March 21

In the Golden City

ISAIAH 52:1-12

AND so these are the glories of the golden city. There is wakefulness. Everybody will be bright-eyed, clear-minded, looking upon all beautiful things with fresh and ready receptiveness. There is strength. There will be no broken wills in the golden city, and no broken hearts. No one will walk with a limp! And there is beauty. Strength clothed in beauty is a very gracious thing. Strength is companionable when it is united with grace. And these glories will be our defense. A positive virtue is our best rampart against vice.

My Father, let the light of Thy countenance shine upon me today. May it burn out of me all that is mean and unworthy, and woo into strength all that is gracious and true!

Friday, March 22

Counsel and Might

PSALM 119:33-40

THE psalmist prays for an illumined understanding. We are so prone to see things out of their true proportions. Therefore do we need to be daily taught.

And the psalmist prays for rectified inclinations. We so often have the wrong bias, the fatal taste, and our desires are all against the will of the Lord. And the psalmist prays for a strenuous will. He is praying for "go," for moral persistence, for power to crash through all obstacles which may impede his heavenly progress. And such is my need.

My Lord, the Fountain of light, give light to me. Make me a child of light, walking in the light as Thou art in the light.

Saturday, March 23

The Dark Betrayal

JOHN 18:1-14

OUR Master was betrayed by a disciple, "one of the twelve." The world employed a "friend" to execute its dark design. And so our intimacy with Christ may be our peril; our very association may be made our temptation. And our Master was betrayed in the garden of prayer. In the most hallowed place the betrayer gave the most unholy kiss. And so may it be with me. I can kindle the unclean fire in the church. I can stab my Lord when I am on my knees. And this "dark betrayal" was for money! The Lord of Glory was bartered for thirty pieces of silver! And the difference between Judas and many men is that they often sell their Lord for less!

Great God, may this be a week of rich growth in the divine life! May I live in the heavenly places with Thee! May I never descend to anything base or mean! May my life be spent in the heights!

Sunday, March 24

In Gethsemane

LUKE 22:39-46

SURELY this is the very holy of holies! It is in this garden that we learn the real values of things, and come to know the price at which our redemption was bought. "And there appeared unto him an angel from heaven, strengthening him." I know that angel! He has been to me. Always and everywhere, when my soul has surrendered itself to the divine will, the angel comes, and my soul is refreshed. The laying down of self is the taking up of God. "And when he rose up from his prayer"—what then?

Just this, He was quietly ready for anything, ready for the betraying kiss, ready for crucifixion. "Arise, let us be going."

Gracious Lord, may the marks of discipleship be upon me today! May my fellow men behold the fruits of my communion with Thee! By my gentleness, my pity, my fairness, my holiness, may they know that I am Thine!

Monday, March 25

The Fear of Man

JOHN 18:15-27

AND this is the disciple who had been surnamed "The Rock"! Our Lord looked into the morrow, and He saw Simon's character, compacted by grace and discipline into a texture tough as firm as granite. But there is not much granite here! A servant girl whispers, and his timid heart flings a lie to his lips and he denies his Lord. Peter denied the Master, not because he coveted money, but because he feared men. It was not avarice but cowardice which determined his ways. But the Lord has not done with Peter. He is still "in the making." Some day he will justify his new name.

Gracious God, remember me in my work. If it be Thy will, give me a prosperous day. May all my work be well done. May I turn nothing out half done. May I glorify Thee by honest work!

Tuesday, March 26

The King of Kings

JOHN 18:28-38

WHAT a strange King our Lord appears, claiming mystic sovereignty, and yet betrayed by a false friend! And yet, even in His apparent subjection His majestic kingliness stands revealed. But His kingdom is "not of this world." And therefore this King is unlike every other king. He seeks His possessions, not by fighting, but by "lighting"; not by coercion, but by constraint. His servants do not go forth with swords, but with lamps; not to drive the peoples, but to lead them. His visible throne is a cross, and His conquests are made in the power of sacrifice. And so His armaments are the Truth, and the Truth alone. When the Truth wins and woos, the triumph is lasting. To be one of the King's subjects is to share His nature.

O God, may all my moments and all my days be lived to Thy glory! May this be the brightest of the days—the one most abounding in spiritual fruit! Let the fruit of the light be in all goodness.

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CREATIVE RELIGION

CONVERSATIONS ON SPIRITUAL REALITIES

ROY WALLACE THOMAS

Spiritual Reproduction

MAN, as animated star dust, shares the life of the animal. As animal, he passes through the entire cycle of common physical existence characteristic of the brute creation. But as man he has been lifted by his intercourse with the Total Source to higher levels of being and action than the animal ever can know. Man is spiritual, and lives the life of fellowship, music, poetry, art, discovery, adventure, achievement, and all that goes to make up cultures, sciences, and civilizations.

A human being is creative on both levels, the physical and the spiritual. As an animal he must continue his species by physical procreation. As spirit he also creates, even as he was created. All the products of the exalted life of the race are originated by spiritual reproduction. Physical existence is merely the material condition for spiritual reproduction, nurture, and sustenance.

Physical and spiritual reproduction as processes are not identical. The physical birth of the babe does not insure that it shall become truly a man. Nurture it by creatures of the jungle and it will grow up merely a beast, its spiritual nature atrophied.

The new-born babe is only a candidate for the level of spirit. It is but an animated thing in itself, only potentially a person. Created a babe by biological processes, having been born into the physical world as a physical being, it is yet to be born into the spiritual realm. Literally and actually, in order to emerge into the spiritual level of existence, every babe "must be born again."

The miracle of the babe's becoming a real person is effected by the impact of so-called heredity operating through environment. Life is created only by the contact of life with life, and the physical or natural cannot produce the spiritual. Just as the babe's physical being is the product of the union of two human agents in procreation, so is the man's spiritual being the product of two agencies in union, namely, his potential spiritual nature in response to spiritual reality. A New Testament term for this necessary wedlock is "union with Christ."

A CHILD'S spiritual parents may or may not be his physical parents. Of all beings, the natural parents of the child have the greatest opportunity to become his real parents. The tender

ties of nature and the intimacies of physical nurture work to the advantage of the natural parents in re-creating the child. But the child's real parents are not necessarily his physical parents. His real parents are those individuals who help him in his spiritual creation.

When the natural parents become the real parents of their offspring, it is because of their potency as developed spiritual persons. A spiritual person is one who has been resurrected from the animal level of physical appetite and passion into mature experience of beauty, goodness, and truth. A pagan is one whose majority stock is animal. A savage is a pagan in the primer stage.

When the physical parents of a child lack in spiritual life, either they maintain and thwart their offspring or they forfeit real parentage to others. For, be it repeated, the spiritual life of the child can be created only by spiritual forces. But while the child can have only two natural parents, he may have many real or spiritual parents. Very often the truest parent to a child is one who is not a blood relative.

I know a good woman whose parents were unworthy to bear children. Early they deserted her to the care of others. But the noble couple who took her to rear were so kind, affectionate, and intelligent in the care of her that she loves them with a love as strong as that of Abraham Lincoln for his own mother. When it became my solemn task to say the funeral rites for her foster-father, I saw in the adopted daughter grief as sincere and deep as she possibly could have felt for the death of a natural parent. She cares for the aged foster-mother with the love that could not be surpassed for a mother by blood. And these foster-parents became the real grandparents to her sons. But her parents by blood, having disqualified themselves and forfeited their right to become real parents, are only strangers to her. It was possible for these foster-parents to become her real parents because of the nature of spiritual reproduction.

IT is because spiritual reproduction is a vital rather than a verbal process that there is truth in the saying, fast becoming a platitude, "Character is caught." The spiritual lives of parent and teacher, far more than their words, form and shape character in the child. Hence the life of the parent and the

teacher must be as ideal as possible. We learn by doing, but it is the "doing" by which the ideal becomes incarnate.

Professor William McDougall in discussing "personality" pauses to say: "Many good people have been taught to believe that the one sure way, if not the only way, to develop character in the young is to give them 'religious instruction.' Now, it is certain that you cannot teach character as you may teach algebra or Latin grammar. Properly speaking, you cannot teach it at all." And, he adds, "some of the most entirely honest and trustworthy persons known to me owe nothing *directly* to any religious instruction." But no start in life for the child equals the boon of growing up in a genuinely religious home and of living with truly religious teachers.

A man's religious teaching is creative only when the sincerity and integrity of his life provides a vital illustration of his words. His teaching leads to spiritual reproduction only when his pupils see and sense genuine character in him. His interpretations of character unconsciously advertise the thing exhibited in him. In this way appeal is made to the whole self of the pupil. The deep potentialities and powers of the pupil are awakened and quickened by the subtle but dynamic energy of character that we call "inspiration." Pity the child who never is thrilled and inspired by the character of his parents and teachers!

There is kinship in the creative functions of parent, prophet, and poet due to the oneness of the spiritual reality they each experience as fulfilment. They each create by the same process by which they themselves are being created. Life once given, once created, is sustained by ever freshly originated life, by newly created life. The epic and drama of creation is continuous and perennial. We are told by those who have investigated that no two blades of the grass upon which cattle graze are exactly alike. Each potato and apple set before us for bodily sustenance is a fresh creation. As in the case of physical life, the spiritual life of man is created, nurtured, and renewed in order to reproduce its kind and to nurture other life. If the power to reproduce be lost, decay and death set in. Prayer is the spirit's method of reproduction. It is identical with the genius-process because it makes the spirit an organ of the flow from the creative Source.

STORYLAND

The Home Travelers

By One of Them

BEFORE the next meeting of the Home Travelers, an uncle and an aunt of the Mobray children came to spend a month with the family.

"Aunt Edna and Uncle George," said Polly, introducing them to the guests of the evening.

After a little time spent in general conversation the neighbor man remarked:

"We have met to go abroad, I believe with Mr. Mobray."

"Well, let's start," began Mr. Mobray, briskly. "We will suppose that it is the first of May, the time of their annual open-air parliament.

"They begin the day with mass in every village church. Then a procession forms at a place where a famous man did a famous deed, and headed by a band and two sergeants in military costumes of bygone days, proceeds to a large field. These are followed by carriages containing members of the government with flags and ancient armor. Then, two by two, comes a long line of voters from every forest, glade, and glen.

"The meeting is opened with prayer, after which any peasant may introduce bills, which are debated and voted on. At eventide the procession is formed again, and the humble people return to their huts among the hills."

"It seems like church, town meeting, and a picnic," declared Polly.

"Every man is king for a day," said Mr. Mobray. "They are addressed by the presiding officer as 'Sovereigns and friends.'"

Then the neighbor lady spoke. "The poet has written of 'a man to match his mountains,' and I am wondering if these kingly peasants do not live in a land of towering, majestic hills."

"They do," replied Mr. Mobray. "The men are of great courage and very strong. They have ascended these lofty mountains, and, as guides, have helped many others up the perilous sides."

"I think I know the name of this country," said Robert.

"Then you may name one of its mountains," suggested his father.

"The Matterhorn."

"Oh, Switzerland!" exclaimed Polly. "And I can name the Jungfrau. It has a railway up eleven thousand feet."

"That is an amazing piece of engineering," remarked Uncle George. "It is

constructed on the rack system with overhead trolleys."

"My watch was made in Switzerland," said Robert.

"There is a legend," said Mr. Mobray. "that, back in 1679, a young village blacksmith was at work when a passing horseman complained that his watch had stopped. The blacksmith had never seen a watch, but he knew a little about clocks, so he made his own tools and mended the timepiece. Within a year he had made a watch, and then founded the industry which filled the whole district with prosperity for centuries. The Swiss have made very complicated watches, and clocks having automatic figures, including the popular cuckoo."

"Tom, could you make a clock 'go' in so many ways?" asked Polly.

"Never. But I'd like to carve in wood," said Tom.

"Wood-carving is an inherited gift with the Swiss, for almost before they can toddle children whittle out tiny houses and animals. They carve a great many bears. Do you know why?"

"Because the name of Bern, the Swiss capital, means 'bears,'" explained Uncle George when no one else answered. "Live bears are kept there in a pit, at the public expense."

"Can you tell us anything more about Bern?" asked Mr. Mobray of his brother.

"Bern is the general headquarters and clearing-house of the postal service of the world, where all international accounts are settled."

"Can any one name another city in Switzerland of national importance?" inquired Mr. Mobray.

"Geneva," answered Robert. "The Red Cross was started there, in 1863, and it has also been the seat of the League of Nations."

"I have eaten Swiss cheese," remarked the neighbor lady.

"Much of the land is devoted to pasturage, and dairying is an important occupation."

"How are the women dressed?" asked Polly.

"Special costumes are gradually disappearing, but I noticed that the Sunday dress of the women in Appenzell was white crimped collars, lace aprons, and butterfly-wing headdresses."

"How 'chic' that would be on you, Polly!" said Tom.

"I haven't time to mention all the wonderful places in Switzerland," said Mr.

Mobray. "You have read of Lucerne, its beautiful lake, and the Lion of Lucerne, the memorial to the Swiss guards who died in defense of Louis XVI. And now we arrive at the end of Lake Geneva, where, between the mightiest snow ranges of the Alps, comes the old stage road which travelers have trod to Italy for centuries. It branches off into three mountain passes, of which the Great St. Bernard is the most famous. The others are the St. Gothard and the Simplon."

"The Monastery of St. Bernard is one of the highest habitations in Europe," remarked Uncle George.

"Yes, and it is exposed to tremendous storms. Travelers over the pass often miss the row of posts that mark the way, and fall into the sleep of death if the trained dogs of St. Bernard do not find them."

"The passes are not used so much by travelers since the tunnels were opened," said the neighbor man.

"Oh, tell us about the tunnels," entertained Polly.

"When France joined hands with Spain, Louis XIV remarked, 'There are no more Pyrenees.' And now the Alps are no more; at least, they have ceased to be an almost impassable barrier to Italy. The St. Gothard tunnel runs through the mountain for over nine miles, and the Simplon, the latest and greatest of all Alpine tunnels, is over twelve miles long, with the deepest point more than seven thousand feet below the surface. Seven years of hard labor were required before the borings from each side could meet. At one point a great river had to be turned from its course. A twin tunnel was opened in 1921. The trains are now run by electricity."

"Dad, I don't know the name of that famous man who did a famous deed," Polly reminded him.

Dad's eyes twinkled. He looked at the others in the group, and said, "Tell." "Don't tell just yet," she ordered. "Was there an enemy to encounter?"

"Yes; Gess—first syllable."

"I wish I *could* guess! What is the first letter of the first syllable?"

"G," he informed her, and the rest began to laugh.

"What are you all laughing at?" she demanded.

Tom wrote on a slip of paper, "Will Tell you if you Gess," and handed it to her. She studied it a moment, then laughed too.

"It was William Tell, and his famous deed was to shoot an apple off his son's head at Gessler's order. What a joke. Dad!"

"Uncle George, next," she announced before the guests departed.

Uncle George pretended not to hear.

Time and Tide

Current Opinion from the Press of the World

A Fitting Lenten Exercise

[*The Churchman*, New York City]

BERTRAND RUSSELL, in *The Atlantic Monthly* for February, complains of the modern "Revolt against Reason." While he adduces Hitlerism as the outstanding example of this tendency, it is true that all about us force has displaced reason, and propaganda, persuasion. "Big business" has learned the psychological technique which can force some of us to buy what we cannot afford and do not need. There is a mass-production of ideas, as well as of goods. One has only to compare the magazine advertisements of our childhood with those of today. They seemed to say, "I don't want to trouble you, but if you would like some tooth-powder, here is where you get an excellent brand." But today there are mighty floods of advertisement which often drive us to alter our habits. If one would listen to the opera on the radio, it must be smeared with mouth-wash. Each nation is closing its gate against the others, and is proclaiming its superiority to every other nation, and the only way to prove these preposterous assumptions is that of the little boy who wants to demonstrate that he is the "best" boy on his block—war. It is pathetic that till recently we did not attempt to raise funds for charity or for the church without a *drive*—a strange name for that which is not Christian unless it "droppeth as the gentle rain from heaven." The tired business man must be *driven* to those amusements and diversions which ought of all things to be spontaneous. In his luncheon clubs he is provided with standardized conviviality and prescribed camaraderie, and is often fined if he fails to conform to the proper back-slapping and nick-naming. What shall it profit a man if he gain the whole world, and lose his own individuality? Could there be a more fitting Lenten exercise than the discovery of posts at which the guardian of Christian freedom may resolutely stand, and refuse to be driven into work or play, into beliefs or habits, that have no rational or ethical value? "Not by might, nor by power, but by my Spirit." The Spirit of God has always been that of reason and persuasion, and never of compulsion.

Write a Gentle Letter, But Plain

[*Christian Advocate*, Kansas City, Mo.]

ONE thing everybody can do, who would like to disturb the obscene overlordship which the booze barons have set up in the offices of hundreds of newspapers and magazines. You can write a letter.

Perhaps you or your family have had these papers in your home for years. They may have become familiar friends.

But now, for revenue, they betray your confidence. They bring into your domestic circle the specious and often utterly shameless advertising of a business which, as a business, never had a conscience.

It is not much, this writing of a letter. But it may be more than you may think. Publishers are merchants; and merchants, to stay in business, must be sensitive to the trend of opinion among their customers.

A single letter, calmly but plainly worded, with no threat in it, is likely to get serious

attention in the publisher's office. That gentleman looks on letters as pressure indicators—as barometers of a sort, telling, not only what the subscription weather is now, but what it is likely to be tomorrow.

He knows that one such barometer may tell how the atmosphere is in a good many homes. Therefore, he will do a lot of thinking about it.

In these days, the humblest subscriber can give the most hard-boiled publisher a headache.

We are for more and worse headaches among those publishers of periodicals who print booze advertising.

Typographical Errors

[*The Methodist Protestant-Recorder*, Baltimore, Md.]

FOR some time we have felt that we ought to make a confession of our editorial sins.

The technical name of the iniquities is "typographical errors." To the readers they are venial, but to the writers who see their messages mutilated they are mortal. The editor recognizes them as sins. They miss the mark, transgress the truth, and are lawless, without sense or reason.

Typographical errors occur in all print. Even the Holy Scriptures have not been spared and there are several editions made priceless by printer's mistakes. Editors as a body bow and confess that all sin and come short. After each issue we are compelled to address our readers and writers saying, "Forgive us our trespasses." As for ourselves we repent in dust, without ashes as we do not smoke, and this office is always dusty.

We do try to keep our pages as free from mistakes as we can. Every column which we print is read in proof at least three times within this office. The editor himself corrects practically all copy as it comes in, putting little rings around abbreviations, cutting out the "th's" and placing commas after dates, filling in punctuation, and looking up words in the dictionary when our correspondents have been too busy to check up on spelling. We think our correspondents and contributors are above the average, but if all copy was printed as received some of it would look queer to the authors. It is our honest intention to have everything go through the paper as it ought to be. It is a hard job for us. Our life habit has been to read for facts and ideas and we have read rapidly, scanning sentences and paragraphs, paying little attention to the words. Now we are compelled to read looking for the letters. A few hours of this makes the brain and eyes dizzy and all letters look alike to us. We are human enough to inject an excuse in a confession, like other good men, and only plead for mercy by asking him that is without sin to cast the first smile or snarl at our shortcomings.

The proof from which the paper is made up comes from the composing room in two forms, galley and page, to be corrected. While we have as good linotypers as can be found, there is never a column that does not require quite a few corrections. This is true of every print shop. Some of the things that come to us and do not get through are funny. A little while ago an eminent minister of the Methodist Protestant Church had his address described thus: "A worth-while message was perverted." This may have been the literal truth, but we changed

the verb to conform to the copy, "presented," and thus saved a friendship. The sermons of a departed divine came to us as "post-humorous." We catch a lot on the compositors just as the compositors catch a lot on the editor, but a lot do get through. When we catch them we smile, and when we have our attention called to them after the paper is out we inwardly weep in contrition. We read the completed paper when published only when compelled to in order to save our souls from remorse.

This then is our confession of sin. We beseech forgiveness. We cannot promise to go and sin no more, for we know that somewhere in this and all succeeding issues there will be typographical errors. If we knew now where they were we would correct them, but we will not see them all until it is too late. Then they will loom like mountains and gleam like fire, but the paper will have been printed and in the mail. This is the sad lot of an editor!

No Children Lazy

[*The Providence Journal*, Providence, R. I.]

AT a symposium held in the rooms of the Child Study Association of New York, Dr. Harvey W. Zorbaugh of New York University, in response to the question how to tell whether a child was lazy in school, replied with some indignation: "There is no such thing as a lazy child. If he appears inactive, either he is physically sick or emotionally blocked." He added that when he is physically under par the cause is usually emotional.

Many of the most gifted children have certainly acquired a reputation for laziness. The great Newton took no interest in his studies until the winning of a fist fight roused in him a spirit of intellectual emulation. Daniel Webster was fonder of "helping Zeke" by loafing than by doing his share of work on the farm. There are many reasons why a child gains the reputation of being lazy. His energy may be going into growth. He may be imaginative and dreamy. He may have a distaste for routine work, but a perfectly normal liking for play. He may be better fitted to learn by doing than by reading. Even if he is capable of reading to advantage, his interest may never have been awakened in his studies. The next consideration may be vitamins and glands, which transfers the question of laziness into the medical field.

Another phase of so-called laziness in a child is a protective defense against pressure in his studies, trying to push him faster than he can go to advantage in his studies or with safety to health. It is here that parental ambition too often intrudes dangerously into a child's school work. Punishing children for not getting higher marks is usually the best way to insure their getting still lower marks. Such forcing arises, not from an honest solicitude for the child's benefit, but from a morbid vanity.

This whole situation is a challenge to education to make its treatment of the child personal. Dean Briggs used to say to his Harvard students, "Don't sick your mothers on me!" He was confident that he and the student could smooth out their difficulties best without the interference of a third party. There is a lesson here for the parents of children in any grade. Education deals not with being but with becoming.

GUIDEPOSTS IN BOOKLAND

Modern Miracles

KINGDOM COME. By Hugh Redwood. Fleming H. Revell Company: New York. Price, \$1.

The sale of more than 600,000 copies of the books of Hugh Redwood, since the publication of "God in the Slums" in 1930, is proof of the extraordinary appeal of this English journalist who became a Christian witness. "God in the Shadows" is now followed by "Kingdom Come," and if any one doubts the power of applied Christianity under the worst conditions of city life, he has only to read these volumes to regain a radiant assurance in the Christian faith.

"Kingdom Come" is the sort of book that one wants to read at one sitting. Here is a newspaperman who once considered himself hard-boiled, but who, having been converted seeing the Salvation Army at work, now discovers in the midst of his busy affairs the rich realities of Christian experience.

Stories troop upon each other's heels in this book, interspersed with free and pungent commentary upon the truth of Christ's power as revealed through trusting and finding Him. The phrases of the Lord's Prayer provide the framework upon which the progress of the book is built, but it is not so much a book about the Lord's Prayer as it is a fulfilment of the Lord's Prayer, that the kingdom may come. Mr. Redwood calls it a case-book of conversion. Only something real keeps a man saved in the slums, he says, yet the miracle is constantly happening.

"Kingdom Come" is a vital account of the power of religion against great odds.

"Shun Not the Struggle"

LIVING TRIUMPHANTLY. By Kirby Page. Farrar & Rinehart, Incorporated: New York. Price, \$2, net.

"Victorious living in an age of confusion, frustration, and despair." This descriptive sentence from the flaming jacket of Kirby Page's latest book, "Living Triumphantly," arouses initial interest because it seems to go so honestly to the heart of things.

Instead of trying to lift his followers above the level of the mundane irritations through seeking some spiritual ecstasy, the author leads them down face to face with the things that are usually regarded as the chief obstacles to "triumphant living." "Shun not the struggle, face it!" he says in effect.

Until this and its companion volume, "Living Creatively," most meditations, daily readings, morning watch and quiet time guides have been introspective and individualistic. In this book, as in its predecessor, Kirby Page seizes upon the value of contemplative periods to keep alive the fires of social passion.

After setting forth his own faith in the possibility of a spiritual interpretation of the universe, which for him the scientists have not shaken, he, Luther-like, nails up his theses, ten in number. These he elaborates quite conclusively himself for the first third of his pages.

The remainder of the book consists of a kind of social-gospel lectionary, the ten theses being successively supported by daily readings and the cycle repeated ten times. The material—

prose, prayers, and poetry—is powerful in its appeal both to the intellect and to the emotions.

Personal Religion

GOD DOES GUIDE US. By W. E. Sangster. The Abingdon Press: New York, Cincinnati, Chicago. Price, \$1.

The word "guidance" has come into a new and widely popular usage under the influence of the Oxford Group Movement. Hence this devotional book that centers around the thought of God's answer to prayer and guidance in the problems of life is timely. Mr. Sangster faces with great frankness the question of communion with God and fearlessly confronts the scruples raised by objectors to the teachings of the Oxford Group. The pages of the book abound in vivid illustrations showing that God does answer prayer when His conditions are met. "God Does Guide Us" is a sane but inspiring volume, calculated to increase faith and fit Christians for larger service in the kingdom of God.

WHAT IS SALVATION? By E. S. Waterhouse, D. D. Cokesbury Press: Nashville, Tenn. Price, \$1.25.

This little volume of theology is well adapted for the reading of laymen. In simple, straightforward fashion Dr. Waterhouse expounds his view of the atonement and brings Scripture to bear upon the problem of Christ's death and His power to redeem humanity. The author's approach to his subject is psychological, though he has no quarrel with classic theological interpretations. Looking toward the future, he proposes in his final chapter a "Galilean Society" or fellowship of Christians who love God and their fellow men.

A NEW GUIDE TO CHRISTIAN DISCIPLESHIP. Its What, Why and How. By John W. McLennan, M. A., B. D. Fleming H. Revell Company: New York. Price, \$1.

What does it mean to be a Christian and how may one become one? It is to answer this supremely important question that the author, a retired Presbyterian minister of Berkeley, Cal., has written these ninety and odd pages. The book sets forth in somewhat apologetical style a sane doctrine of God, of the meaning of the incarnation, of the meaning of discipleship, and of the steps, difficulties, and rewards involved in being a Christian. The point of view seems conservative in theology, but thoroughly consistent with the emphasis of most well-educated Methodist ministers of the author's generation.

A DIARY OF THE HOLY SPIRIT. Meador Publishing Company: Boston. Price, \$1.25.

The publisher's announcement of this book says, "The Author desires to be merely a Voice with a message—that the glory might be to Him the Spirit." It is a volume of confessional literature in which the author seems to uncover his inmost soul. There can be no doubt of his sincerity or of his earnest desire to be guided by the Holy Spirit. Sometimes, however, the lines of the diary seem to show the dangers of a false mysticism and to oversimplify the part that man can and ought to play in the effort actually to realize the will of God in concrete situations. In its emphasis upon self-surrender and sensitiveness to the

call of God, there is much of inspiration in the pages of the book.

A Forceful Leader

(Continued from page 245)

was elected corresponding secretary of the newly organized Board of Sunday Schools and served in this capacity for four busy and fruitful years. Immediately following the General Conference of 1912 he was chosen book editor of the Methodist Episcopal Church.

Dr. Downey was one of the most forceful leaders in modern Methodism. Six times his Annual Conference sent him to General Conference, four times at the head of its delegation. In 1908 he received 345 votes on the seventh ballot for the episcopacy, and in 1912 it was anticipated far and wide throughout the church that he would be made a bishop early in the voting at Minneapolis. As a result, however, of one of the most reprehensible pieces of political maneuvering in Methodist history, he was defeated after polling on his highest ballot 386 votes. During the years that followed, he grew in the confidence and esteem of the church both as book editor and as chairman of the Committee on Episcopacy, displaying in his General Conference leadership unique powers as a thoroughly informed parliamentarian and an unusually effective debater. There was a strong effort made at Des Moines in 1920 to make amends for the wrong of 1912 and Dr. Downey received 464 votes on the first ballot for the episcopacy, but he politely withdrew his name after graciously thanking his friends for their expressions of confidence.

Dr. Downey served as president of the board of trustees of Wesleyan University for a number of years. He also held membership on the board of Drew Theological Seminary and of the Methodist Episcopal Hospital, Brooklyn, and was a member of the Board of Foreign Missions. He was the author of "Modern Poets and Christian Teaching."

Always a gentleman, progressive on theological but conservative on social questions, deeply interested in literary pursuits, a lover of beauty but at the same time very able in matters of practical administration, Dr. David G. Downey made a distinct and valuable contribution to the modern Methodist movement.

In 1887 Dr. Downey married Lilian May Terrill of Middlefield, Conn. His wife died in 1915. He is survived by a son, Bradford, of Scarsdale, N. Y., a brother, Cairn Cross Downey, and a sister, Mrs. Thomas J. Boyle of Flushing, N. Y.

Funeral services were held on Saturday at the Chester Hill Methodist Episcopal Church, Mount Vernon. Interment was in Woodlawn Cemetery.

Roosevelt and Repeal

(Continued from page 251)

the people and the legislatures and the conventions to vote for the amendment to repeal.

The President's own appointee to direct and control the liquor business, Mr. Choate of New York, has warned the country about the deplorable conditions that exist. Just within a few days Mr. Morgenthau has said that he will crush bootlegging or quit his job. The Boston Licensing Commission has lectured the people about present conditions, and many times *The Boston Herald* has published editorials of warning and admonition. Yet Mr. Roosevelt has been President since March 4, 1933, and if he has said anything to the American people about their reckless habits of intemperance, if he has made any appeal for temperance and restraint in the use of alcoholic drinks, if he has expressed any concern over present conditions, if he has shown any humiliation or regret because he and his party have not kept their solemn promises made to the American people, I have not heard it. There was an elder Roosevelt, whom we affectionately called "Teddy," who did not hesitate to preach righteousness to this republic.

TO cap the climax, one week ago last night the President came to Cambridge to be present at the initiation of his son Franklin as a member of the "Fly Club," according to *The Boston Herald* a club that serves "hard liquor" and "cocktails." That same paper in its description of the affair said: "The nine initiates, including Franklin, Jr., were blindfolded on the lower floor of the club, while the 250 members . . . gathered in the banquet room on the second floor to drink sherry. Finally the initiates were led upstairs. . . . Charms on ribbons were then hung around their necks and the President handed each new member . . . a quart of champagne."

I want to say that the best moral sense of our country expects something better than that from the President of the United States. When the foundations of this republic are being shaken and serious-minded citizens are deeply concerned about the future, when the elder statesmen and the younger prophets know not which way to turn, when a large per cent. of the population are trying to drink themselves and the rest of us into prosperity, when the Capitol at Washington is struggling with legislation to meet the greatest crisis since Washington laid down the Presidency, I say that the President could set a better example than handing a quart of champagne to each of the nine young men. We have been

urged in this national storm not to rock the boat. Well, can we fill it with champagne and keep it afloat?

With great respect I desire to say to the President that no amount of "personal charm" can be substituted for the Ten Commandments and that no sweet cadence of a ruler's voice can take the place of the thunder tones of the Sermon on the Mount. It was true when the prophet uttered it, and it is true today, "Righteousness exalteth a nation: but sin is a reproach to any people." And President Roosevelt will do well to heed the silver voice of Wendell Phillips—"You can build your Capitol of granite and pile it as high as the Rocky Mountains, but if it is founded upon or mixed up with iniquity, the pulse of a girl will in time beat it down."

Medical Mission Guild

MRS. HOWARD W. SELBY of Newton was elected president and Mrs. Frank G. Allen, honorary vice-president, of the Medical Mission Guild at the mid-winter meeting held in the solarium of the Palmer Memorial Hospital on Thursday, Feb. 21. Mrs. Selby succeeds Mrs. E. S. Barker of Cam-



MRS. HOWARD W. SELBY

NEWLY ELECTED PRESIDENT OF THE MEDICAL MISSION GUILD

bridge, who is retiring from the presidency after five years of service.

The other officers of the guild are Mrs. W. H. Powell and Mrs. A. L. Percy, vice-presidents, Mrs. H. W. Hook, secretary, and Mrs. J. F. Knotts, treasurer.

Speakers for the afternoon were Mrs. Robert Stewart of Secaucus, N. J., bureau secretary of the hospital bureau of the Woman's Home Missionary Society, and Dr. W. G. Hook, medical director of the Medical Mission Dispensary.

Tea was served by a committee from the Newton Center Methodist Episcopal Church, under the direction of Mrs. A. F. Brown and Mrs. Alex Logan, with Mrs. Lewis R. Speare and Mrs. William E. Huntington pouring.

HELEN P. BROWN.

North India Conference

THE very serious illness of the resident bishop, J. R. Chitambar, prevented his presiding over the session of the North India Conference held in Bareilly Jan. 16-22. Bishop J. W. Robinson stepped into the gap. His usual capable and brotherly handling helped greatly in the dispatch of business and maintenance of a fine morale. Enrichment of spirit for "victorious living" came to very many from the devotional and fellowship meetings led by Dr. E. Stanley Jones, our world-loved evangelist.

Financially, we have been able to hold things just about level. This is especially notable when we remember what falling exchange has done to receipts from America. The Board of Foreign Missions and the churches in America have held their giving in dollars nearly steady, but the depreciation of the dollar in world markets has reduced our receipts considerably. Total ministerial support has fallen slightly, but the total of benevolences and all other giving shows a slight increase. During the year the total number of Christians has increased by 1171.

Dr. and Mrs. M. T. Titus, who go on furlough in April, look forward to meeting many New England friends of our work. The writer was given full opportunity to present the Parish Abroad Plan, after which the following resolution was unanimously adopted:

"To the New England and New England Southern Conferences of the Methodist Episcopal Church this united session of the North India Conference conveys its compliments and gratitude. We are greatly rejoiced by word of your venture of faith in accepting our North India Conference as your Parish Abroad. We firmly believe that we have here a large piece of work that has meant very much to the building of the kingdom of God and can mean even more in the future. We believe that many values can accrue to you and to us from this partnership in service for our Master. For our part we shall do all we can to provide you with full and reliable information as to what North India is doing in applying the gospel of Christ to India's countless needs.

"We feel that this fellowship into which we enter should be more than a financial relationship. We trust it will be deeply spiritual as well. We will hold you and your work in our affections and our prayers, and we trust you will do the same with us.

"We pledge you our sincerest endeavor to make your financial investments count most for the kingdom of God. To this we will give our most careful and prayerful attention—we will present a need only when we are convinced that it will be a fruitful place for kingdom investments. Thank you, our brothers, for this fellowship into which we gratefully and prayerfully enter."

H. A. HANSON.



THEIR RELIGION. By A. J. Russell. Harper & Brothers: New York. Price, \$2.

IN THE STEPS OF THE MASTER. By H. V. Morton. Dodd, Mead & Company: New York. Price, \$3.

PROHIBITION FACTS. Third Issue. Prohibition Facts Service, 986 Fifteenth Avenue, S. E., Minneapolis, Minn. Price, 10 cents each, \$1 a dozen; \$3.75 for 50; \$7 for 100.

CHURCH SCHOOL

WILLIAM G. CHANTER
Dean of Wesleyan University

FIRST QUARTER, LESSON XII, MARCH 24

The Christian, the Church, and the World

Scripture Lesson: I Peter 3:8-18.

Golden Text: "Sanctify in your hearts Christ as Lord."—I Peter 3:15.

Loving as brethren . . .

ST. PETER, like all the apostles of whose writings we have any knowledge, thought of the church as a brotherhood. The Christian ought to love his fellows not simply as individuals but as brothers, as members of the same family, as part of himself. Even when his brothers did not act as brothers should, still the fact of brotherhood remained. The church was the beloved community. This perception of the closeness of the bond uniting Christians meant of course a new tenderness and kindness in the lives of the members of the church. We all know how much allowance we make for ourselves, how gently we deal with our mistakes, how sympathetic we are with our failures. Well, when we think of this neighbor of ours as having the same aspirations as ourselves, as trying to attain the same goal, as feeling the same pangs of shame and regret at his failures that we experience in our own lives, then we are on the way to a sympathetic understanding of our brother which will enable us to regard him even in his failures with kindness and love. This sense of community which binds together those who are engaged in the same undertaking is what St. Peter means when he says, "Be ye all likeminded, . . . loving as brethren."

We must note, however, that this implies reality in the life of the church. If it is simply a rather nice social group, differing from a good club chiefly in the fact that it has no regular dues and does have a ritual to which it gives a considerable amount of attention, then, of course, the words of St. Peter sound rather strange. There is a certain fellowship among the members of a good club, but it is not and scarcely can be the serious

thing about which the apostle is speaking. No, only a body of people whose undertakings and activities entitle them by purpose and quality to the name of a church of Jesus Christ can hope to find this deep and mighty sense of fellowship. Only such people can be "loving as brethren."

For hereunto were ye called, that ye should inherit a blessing.

Now this brings us to a second point. The Christian in the church should love his fellows as brethren. But how can the church have that sense of high mission which will give to it a close unity of hearts and minds? Well, St. Peter sees only one way—the church and each member of it must have a keen, quick sense of calling, of divine summons. If a man has not that, he is in no way ready to be a real member of the church. If he is possessed of that deep, inner conviction, then he has the root of the matter in him, and will see the other likeminded members as brethren indeed.

Now, of course, to St. Peter and all the first-century Christian leaders this was only the simplest and most rudimentary teaching. St. Paul speaks of the church as the body of Christ, and in the Epistle to the Ephesians speaks of Christ as loving the church and giving Himself for it. Always the church was the church of the living God, the general assembly of the firstborn which are written in heaven. But we ought to be searching our hearts with the question whether that is as clearly to be taken for granted in our own day. There is always the tendency as truths become old to allow them to fall into disregard. At a time when a group or an institution is fighting for its life, its fundamental principles are kept fresh and strong, for otherwise the fight would inevitably be a losing one, and the sense of danger throws the group back on its deepest principles of cohesion. But the church today does not seem in obvious danger, it can maintain itself by the strength of the tradition that carries it along as one of the recognized institutions of society, and even though it may be showing symptoms of decay, they are not obviously serious and can be disregarded. Consequently, there is not the immediacy of demand for a return to the ancient and only true charter of the church. And yet, this is the way in which great institutions decay—the living principle dies first and then, long after, the mighty structure crashes suddenly down. Suddenly? Only apparently so, for the process of decay has long been at work unnoticed by those who had lost the knowledge of the real nature of the institution and could not therefore judge truly what its real condition was.

Well, then, we must ask ourselves, not whether the church has money, or buildings, or even whether it is busy in good works. None of these things are vital—no, not even the good works if by that you mean hospitals and almshouses and day nurseries. These are the fruits of righteousness. But the vital thing for the church is that imperious sense of calling, at once unescapable obligation that will not let it slumber and inexpressible privilege that will not let it despond. Given that, the church can do without money or without buildings and will find love's way to good works which carry with them the gift to the world not of silver and gold but of that far more precious thing which is the gospel and with it the power to rise up and walk.

But sanctify in your hearts Christ as Lord . . .

How can this come? Only as men and women in their own hearts enthrone the Lord

Jesus. St. Peter and his fellows were sure that the living Christ would enter in whenever the door was opened to Him. That is the ultimate faith of Christianity, which alone can keep it alive. That lost, all is gone. It is lost when the people called Christians fail to put it to the test.

Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.

This means that the attitude of the Christian and of the church to the world must be a sacrificial attitude. Persecution and suffering are to be seen and their nature judged and valued in the light of the cross. In whatever circumstances the Christian finds himself, pleasant or unpleasant, his attitude to the world must be always one of pity and of love, of longing for its salvation. It is an attitude of unselfishness like that of the crucified Lord, but like Him the Christian is to think of himself as having something to give the world, a pearl of great price to bring to it. He is to forget himself in the thought of his redemptive mission, ready always to give answer to every man that asketh a reason concerning the hope that is in him, always remembering, however, that his testimony must be supported by the more powerful evidence of a good life—"having a good conscience." Then his life in the world, his suffering, his persecution, his failure, will point men to the Christ who is able to share with His followers the secret of a life in the spirit which is independent of anything that the world can do and nobly superior to anything it can gain. The Christian can make his life the answer to the world's deepest questions.

World Service Income to Date, Analyzed

THE on-apportionment World Service receipts for the World Service fiscal year beginning June 1, 1934, to Feb. 28, 1935, show a decrease of only 3.32 per cent. in comparison with the same period the previous year.

The total amount received to Feb. 28 is \$1,984,570.52. The decrease is \$68,194.02. The amount received so far this fiscal year is equivalent to 54 cents a member.

If we include the "Honor Voucher" receipts such as bequests, annuities, and gifts to the permanent funds, the decrease is only \$9,733.33, or slightly less than one half of one per cent.

The income for the month of February shows the encouraging increase of \$35,154.19, or 22.35 per cent. This increase, however, was unfortunately all in the Honor Voucher and non-distributable receipts. The boards are largely dependent upon the distributable income for their main resources. It is from this distributable income that they meet the demands of their general work. The distributable receipts for February show a decrease of \$31,052.67.

The rate of decrease in the on-apportionment income has been reduced from 24.17 per cent. at the end of July to 3.32 per cent. at the end of February. The closing of the fiscal year on May 31 without a decrease is now easily possible. By a little extra effort and a reasonable devotion to its world-wide work, the church could this year not only stop the decline but register a reasonable but decided advance in its World Service work. Never was the work and influence of the church in its wide outreach so desperately needed as it is now. Let us move forward.

O. W. AUMAN,
Treasurer World Service Commission.

It Is A Burning Shame

that so many churches are without sufficient insurance and not properly safeguarded against fire.



The National Mutual Church Insurance Company of Chicago

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YOUNG PEOPLE

ELMER A. LESLIE

Professor in Boston University

March 24—*Making and Keeping Friends*

II. HOW CAN I LEARN TO MAKE FRIENDS?
PROVERBS 17:17.

Progress in the Art of Friendship

THE subject seems to imply that the art of making friends can be developed.

This should be encouraging for many because there are hosts of people who find it hard to make friends. Without meaning to do it, they are always "rubbing people the wrong way," always "getting into hot water." But if friendship is an art that we can learn, that puts a hopeful aspect upon the problem.

We should progress in the art of friendship just as we make genuine progress in any other art. I listen daily to three students on the piano. It is not altogether enjoyable. But I am certain of this, I can observe development. They teach me quite conclusively that art is not necessarily native endowment. It is rather the

result of taking infinite pains. And if a piano student through steady and persistent effort gets ahead in his art, I can do the same as a friend. I can develop in the art of making and keeping friends.

The Most Universal Characteristic of Friendship

The Hebrew sage who wrote the word of our Scripture lesson gave utterance to the characterizing mark of friendship—

"A friend loveth at all times."

Now, this is one way of saying that true friendship does not get insulted or peeved. A friend loves regardless of how he is dealt with. He may be sinned against, wronged, and misinterpreted, but he remains always ready to put the finest possible construction upon every act on the part of another.

Therefore, friendship is one of the most precious realities in all of life, for it is based solely upon the greatest thing in the world—love. It has no foundation in material things. It is seeking nothing for itself. It is striving solely for the good of the person upon whom the friendship is lavished.

On Making Friends

There are a few general laws that underlie friendship. The most outstanding one, and the one that is likewise closest to life, simply says,

"He that would have friends must show himself friendly."

By nature we are selfish. But just as soon as we honestly take an interest in another, we have got beyond the brute and are in the area where friendship is at least possible.

We need to develop the human interest that looks at every person with wondering and sensitive eyes. We have all often been amazed to find out how absorbingly interesting people are whom many would pass by without so much as a thought. He who would make friends must learn how to use his social imagination so as to put himself in the other person's shoes. And we must learn the art of listening, of drawing out the views and opinions of another, not because we feel we ought to do so, but because we find that other human being fascinatingly interesting. For there is not a person in the world who is dull and drab to the one who has a great sympathy and a deep unselfishness.

Live in Your Friend's World

Another law of friendship is very simple but basic. If you desire to be the friend of a person, you must interest yourself in your friend's interests, you must live in his world. Now, oftentimes because of this law, friendship is one of the greatest incentives to culture that we have. Some of the happiest friendships that I have ever seen, for example, have been formed by a common interest in music. I know of instances where only one of two parties knows music scientifically so as to be able to play violin, piano, or harp. But the other knows music appreciatively. Always he gives an interested and responding ear. His very interest and delight is the finest reward his gifted friend has. For to be appreciated and deeply valued by our fellow men is one of life's most persistent joys. And to be able to share with one another in this high realm of values is a basic delight.

Drawing Out the Best

The friends I love most to be with are those folks who bring me to my best. There are some who do just this for me. I wonder if we are increasingly skilled at this point. Do we

draw out the best in people or do we draw out the worst?

I do not mean by this that we are to be "yes-yes-ers." Indeed, most of us do not want to be just approved. We want to be elicited, we want the finer self which is so often hidden to be summoned out. Happy is that man who has such a friend. Yet still happier is the person who is such a friend. For wherever he goes his life is touching other lives into radiance and power.



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Missions and Today

COMPLETE freedom and frankness of discussion is promised for the missionary conference to be held in Boston, March 17 to 20 inclusive, when a group of seven executive officers, representing five denominational boards and the International Missionary Council, will consider with the laymen, laywomen, ministers, and students of Boston and vicinity the conduct and outlook of foreign missions, using the general topic "The Missionary Approach to the World Today."

The seven leaders are Dr. Alden H. Clark, Boston, of the American Board of Commissioners for Foreign Missions; Dr. Ralph E. Diffendorfer, New York, of the Board of Foreign Missions of the Methodist Episcopal Church; Dr. P. H. J. Lerrigo, New York, of the American Baptist Foreign Missionary Society; Dr. John A. Mackay, New York, of the Board of Foreign Missions of the Presbyterian Church; Rev. A. B. Parsons, New York, of the Department of Missions, National Council of the Protestant Episcopal Church; Dr. A. L. Warnshuis, New York, secretary of the International Missionary Council, and Dr. Hugh Vernon White, Boston, of the American Board of Commissioners for Foreign Missions.

The committee in charge of arrangements for this conference includes Alton L. Miller, chairman; Dean Albert C. Knudson of Boston University School of Theology; Rev. Carl H. Kopf, pastor of Mount Vernon Congregational Church, Boston; Mrs. C. W. Selmer of Jamaica Plain, and Miss Tirza A. Dinsdale of Boston.

On Sunday, March 17, at Phillips Brooks House, Harvard, there will be an all-day student conference, James F. Farr of Harvard Law School, chairman, under the auspices of the Boston Student Christian Council. Dr. Mackay will speak on "Students' Commitment to Christianity in Present-Day Life." Group discussions will be conducted by the visiting team, Dr. Norman Nash of the Episcopal Theological School, and Professor Howard P. Davis.

On Monday, March 18, there will be an all-day meeting of the Protestant ministers of Boston and vicinity in the Church of the

New Jerusalem, Rev. Carl H. Kopf, chairman. In the morning Dr. Diffendorfer will speak on "The World in Upheaval" and Dr. Mackay on "Mexico's Will to Revolution." In the afternoon Dr. Lerrigo will discuss "Conflict on the Congo" and Dr. Warnshuis will speak on "Partners in the World Mission." The closing talk will be given by Dr. White on "Demands of the New Day," followed by a question period. Periods of meditation and prayer will be led throughout the conference by Dr. Clark.

On Tuesday, March 19, there will be an all-day meeting in the Church of the New Jerusalem, for leaders of the women's missionary societies, Mrs. C. W. Selmer of the missionary department of the Massachusetts Federation of Women's Church Societies, chairman. The morning program will include Dr. Diffendorfer on "A World in Upheaval" and Dr. Mackay on "Mexico's Will to Revolution." In the afternoon will come Dr. Lerrigo on "Conflict on the Congo," Dr. Warnshuis on "Partners in the World Mission," and Dr. White on "Demands of the New Day."

On Tuesday afternoon, March 19, at 4.30, in the Chamber of Commerce, there will be a conference of laymen, Alton L. Miller, chairman, with a supper at 6.15, followed by an evening session. The speakers will be Dr. Diffendorfer on "A World in Upheaval," Dr. Mackay on "Mexico's Will to Revolution," Dr. Lerrigo on "Conflict on the Congo," Dr. Warnshuis on "Partners in the World Mission," and Dr. White on "Demands of the New Day."

On Wednesday, March 20, there will be a joint meeting, Dean Albert C. Knudson of Boston University School of Theology, chairman, at Park Street Church, of the students from Andover Newton Theological Seminary, Boston University School of Theology, Cambridge Theological Seminary, Gordon College of Theology and Missions, Harvard University Divinity School, New England School of Theology, and Tufts College, Crane Theological School.

Some of the burning issues of today which will be opened up in free discussion, if desired, include: the remaking of China with its revolution, reformation, and renaissance; rural emphasis in all lands; the demand for self-government, nationalistic reactions, Mr. Gandhi and the outcaste, the Indian church facing the future, in India; the possibility of racial explosions in Africa, the cost of rubber, cocoa, and soap in the land being divided by the white man; independence and economic needs, the problems of the minorities, the pagan tribes and Moros, in the Philippine Islands; the miracle of modern Turkey, "Etatism" and religion, "Etatism" and Western influence; progress in church union, and the struggle for religious freedom in Germany.

A Unique Tour

DURING the month of February the district superintendent of Bangor District visited thirty-three churches in company with Rev. John G. Rogers, circulation manager of ZION'S HERALD. At each visit, in addition to the regular quarterly conference program, time was given for representation of the merits of ZION'S HERALD and opportunity afforded for the taking of new subscriptions and renewals. In many cases the illustrated lecture entitled "The History and Romance of Methodism" was employed to good effect. New interest was aroused in the HERALD by these visits, as shown by the large list of first-time subscribers and the goodly number of those who, having had the HERALD in previous years, renewed their allegiance to it. Everywhere Mr. Rogers made a

favorable impression, not only for himself, but also for the Wesleyan Association and the HERALD. His representation of these interests was in every instance kindly, thorough, and spirited. Good words were heard on every hand for the illustrated lecture and an unusual sympathetic interest was aroused for New England's great Methodist publication. The district superintendent gladly testifies to the benefits of his association with Mr. Rogers during this tour of his district and happily contemplates a similar itinerary covering churches not visited in February.

The churches visited on this tour were Lime-



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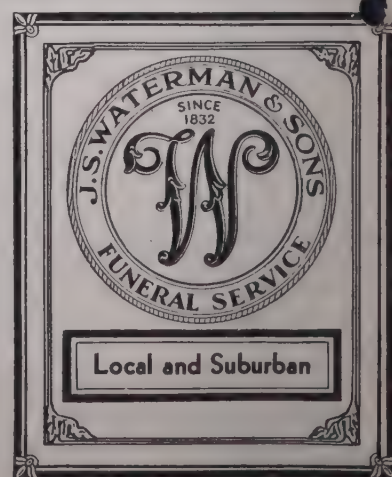
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JOHN M. ARTERS,
District Superintendent.

Latest News of Stam Baby

[An Associated Press dispatch dated Tsinanfu, Shantung, China, March 5, and published in *The Springfield Republican* of March 6. Reprinted by Permission of the Associated Press.]

BABY Helen Priscilla Stam, orphaned by Communist hate at the very dawn of her life, was firmly entrenched today as the gurgling despot of her maternal grandparents' home here.

The six-months-old girl—who never will know the full horror of that Dec. 8 when Mr. and Mrs. John C. Stam met the death of martyred missionaries in Anhwei Province—is the object of adoration by Chinese and foreigner, relatives and friends.

Evidence of the world's generosity continues to pour in upon the baby, variously known as the "miracle child" and "Princess Helen."

The greatest tendered benefaction is an offer from Wilson College of Chambersburg Pa., urging that the college be permitted to give the child its higher education. The offer was accompanied by \$100. There are countless offers of adoption from widely separated points. The most recent is one from a Stockholm woman.

Ever since she arrived here more than two months ago to make her home with her grandparents, Mr. and Mrs. Charles E. Scott, the tiny girl has had the entire missionary colony of several hundred persons at her disposal.

The visitors stand in awe in the doorway while the baby, lying in a crib or on a table, coos, wriggles, smiles, or weeps, for their benefit.

Chinese callers refer to her as "Boa Pei," which means "precious." This also is the name adopted by her Chinese amah, or nurse.

"The Chinese are especially interested in the child," Mrs. Scott said, "because of the miraculous circumstances in which she was saved from death. Several Chinese Christians have told us they had visions in which the child appeared. Long before the baby was found in a deserted

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An Upright Piano is needed in the dormitory of Boston University School of Theology. Students would greatly appreciate the gift of a second hand piano or would pay a small sum for one. Please write particulars to Reverend George A. Warner, 72 Mt. Vernon St., Boston.

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Some of Our Contributors

CHARLES S. BRADEN, Evanston, Ill.; assistant professor of history and literature of religions, Northwestern University.

HOWARD A. PEASE, Fitchburg; minister of the First Parish Unitarian Church.

J. FRANKLIN KNOTTS, Melrose; district superintendent of the Lynn District, New England Conference.

house where she had been left by Communist soldiers, a Chinese told us he had dreamed the baby was alive."

After Grandma Scott had given Helen her afternoon olive-oil rubdown, and turned her over to Chou Do-sao, the amah, she showed the correspondent some of the dainty things for the "princess's" wardrobe. There was a trunk full of pink and white things.

"These are just a few of the things people have sent us for Helen," she said.

"We still have the little flannel sleeping bag, however, and a few other things, made by Betty for the baby with her own hands. How we prize them!"

The baby's nursery has been entirely refurnished with articles contributed by friends.

BIRTHS

TITUS—Feb. 11, to Rev. and Mrs. Charles E. Titus of Warrens Corners, N. Y., formerly of Wiscasset, Me., a daughter, Sylvia Kendall.

CHURCH REGISTER

HERALD CALENDAR

Boston Methodist Social Union, Epworth League Night, Dr. Norman Vincent Peale, Speaker, Boston Chamber of Commerce Building, March 18

BOSTON METHODIST PREACHERS' MEETING—Monday, March 18, 10 A.M., all-day meeting of Protestant ministers of Boston and vicinity, Church of the New Jerusalem, in connection with Boston visit of mission board executives. For program see announcement on page 260, under title "Missions and Today."

LADIES' AID UNION—The Ladies' Aid Union of the New England Conference will observe its fortieth anniversary on Friday, March 29, at College Avenue Methodist Episcopal Church, West Somerville. Sessions at 10 A.M. and 2 P.M. Luncheon, 12.30, 40 cents. Holy communion, annual business. Dr. George E. Heath, speaker.

S. GERTRUDE MAYO, Cor. Sec.

WILBRAHAM REUNION—The annual reunion and dinner of the Boston Wilbraham Club will take place Wednesday, March 20, at Hotel Sheraton, 91 Bay State Road, one block, through Deerfield Street, from Kenmore subway station. All alumni, trustees, teachers, parents, and friends of the school are cordially invited. The glee club and dramatic club from the school will provide part of the entertainment. Admission is \$1.25, and reservations are urged to be made early by notifying Pauline Dennis, 19 Kenwood Street, Brookline (Aspinwall 0996).

W. F. M. S.—The New England Branch of the Woman's Foreign Missionary Society will observe Founders' Day on Friday, March 22, at Tremont Street Church, Boston. Sessions at 10.30 A.M. and 2 P.M. Mrs. Royal D. Bisbee of India and Miss Ella Gerrish of Japan will speak. Miss Clementina Butler will bring a short message and explain exhibits of rare value. There will be a demonstration, "Spirit of Missions," under the direction of Mrs. Kenneth Reynolds. Mrs. Howard M. LeSourd, just back from a visitation of the Western colleges, will tell of "Missionary Activities of Our Col-

lege Students." Rev. L. O. Hartman will deliver an address on the work of the Woman's Foreign Missionary Society in China. Luncheon will be served by the women of the church for 50 cents. Make reservations with Mrs. A. F. Reimer, 63 Francis Street, Brookline (telephone Longwood 1294).

NOTICE—The New England Conference Board of Ministerial Training will meet in Copple Methodist Episcopal Church, Boston, on Monday, March 25, at 1.30 P.M.

JOHN C. WINGETT, Registrar.

A Layman's Viewpoint

"I HAVE read this book through from cover to cover and must confess that I have never read either fiction or fact which was more fascinating in its style.

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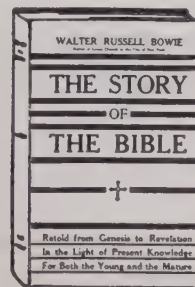
"Oddly enough, the book has not been in my possession since I received it and finished reading it myself.

"There are six or eight people on the waiting list to read it.

"Most of the people who want to read it are folks not particularly interested in religion, most of them being the average type of hard-working business executive who get to church now and then, but it did not take two minutes for them to feel that this was something they have wanted to read for a long time.

"The result is that the book is now in circulation among these friends, and heaven alone knows when I will get it back.

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Morning Worship 10.45 A.M.
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Epworth League 6 P.M.
Minister, Rev. John L. Ivey
Residence, 647 Main St.

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Epworth League, 5.30
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Everybody's Forum

(Continued from page 242)

an Ohio steel corporation that was compelled to go into receivership because the workers refused to accept such wages as the owners could afford. There is also in mind a large local baking concern that was obliged to close its plant and liquidate because the exactions of the workers could not be met. Other instances could be cited.

Until men like Mr. Lewis can be made to comprehend what it means for manufacturing concerns to have lost all their surplus and much of their original capital during the unprecedented experiences of the past few years, they will have no conception of the tremendous load of trouble the manufacturer is carrying. It is safe to say that many of them would welcome Socialism as an escape from threatening bankruptcy; but, as has been stated, the workers as a class do not want this system, and so the employer must go on. Personally, the writer believes the majority of employers want to do well by their employees; but they cannot do the impossible. And so far as making the "profits" Mr. Lewis thinks are being made, most manufacturers would be overjoyed if they could meet expenses. This is especially true of those in the so-called "durable" or "capital goods" industries. We may grant that the shoe manufacturers, being in a "consumers' goods" industry, may not be in quite such a desperate case. At the same time, they must face the fact that since, owing to climatic differences, shoes can be manufactured cheaper in the South than in Massachusetts, it is a case of lowering wages, going out of business, or moving South. The same is true in the textile line. It is by considering such things as these—facing actual facts—that we can make better progress in settling economic problems than we can by wholesale condemnation of employers who find that reduction of wages is a necessity.

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New York City.

Books for Lenten Reading

A SELECTION of recently published books which are recommended for Lenten reading has been made by P. W. Wilson, staff writer for *The New York Times*. In making his choices for this Lenten Bookshelf for 1935, Mr. Wilson examined eighty volumes submitted by the publishers. His final list includes twenty-five titles. In his introduction to the list, Mr. Wilson says:

"I have been guided by a threefold objective in selecting this Lenten List. It has been the aim to present a shelf of books which, during Lent, would bring the reader into conscious fellowship with the God above him, the Soul within him, and the World around him. If

these books were purchased by groups, absorbed and discussed, the result could not fail to be an enrichment of the spiritual life and a fuller happiness in duty to God and man."

The books selected by Mr. Wilson, listed alphabetically by authors, are:

C. F. ANDREWS—"Sadhu Sundar Singh"

KARL BARTH—"Come Holy Spirit"

MARY BORDEN—"King of the Jews"

WALTER RUSSELL BOWIE—"The Story of the Bible"

GEORGE A. BUTTRICK—"Christian Fact and Modern Doubt"

HENRY SLOANE COFFIN—"What Men Are Asking"

MONROE E. DODD—"Christ's Memorial"

HARRY EMERSON FOSDICK—"The Secret of Victorious Living"

JAMES GORDON GILKEY—"You Can Master Life"

DEAN W. R. INGE—"Vale"

F. ERNEST JOHNSON—"Economics and the Good Life"

G. RAY JORDAN—"Faith That Propels"

SIR CHARLES MARSTON—"New Bible Evidence"

BASIL MATHEWS—"The Jew and the World Ferment"

D. S. MEREJKOWSKI—"Jesus the Unknown"

H. V. MORTON—"In the Steps of the Master"

ALFRED NOYES—"The Unknown God"

W. E. ORCHARD—"The Way of Simplicity"

PAULE REGNIER—"The Abbey of Evolayne"

JOSEPH ROTH—"Anti-Christ"

SAMUEL M. SHOEMAKER—"The Gospel According to You"

LESLIE D. WEATHERHEAD—"Discipleship"

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Shipyard Strike Checks

IN ZION'S HERALD of Feb. 13 there was reprinted a clipping taken from *The Boston Globe* with reference to a check for \$250 accepted by Dr. Harold Paul Sloan, superintendent of the Camden District of the New Jersey Conference, for his services in helping to settle a shipyard strike. About this same time Dr. Sloan issued over his own signature a very full statement regarding the whole matter. This statement was signed also by Rev. John Pemberton, Jr., pastor of Centenary-Tabernacle Methodist Episcopal Church, Camden, who was associated with Dr. Sloan in the work of mediation and likewise had received a \$250 check from the president of the New York Shipbuilding Corporation. It seems clear from this fuller statement that the two ministers did render valuable and unprejudiced service to both the employers and the employees in the strike and helped to effect a satisfactory settlement.

In a recent letter to the editor of the HERALD, Dr. Sloan, without any criticism of the HERALD's report on the incident taken from *The Boston Globe*, gives a further word of explanation regarding the gratuity of \$250 and says that after he had written his full statement he learned "that there is a well-established custom to decline any gratuity in recognition of services performed in conciliation." He continues:

It may surprise you that I did not know of this custom; but it is a fact, none the less. I almost regularly decline gratuities in connection with the performance of weddings, and always in the case of those who are of moderate or poor circumstances. As an actual fact I had done a good bit of work in connection with the shipyard strike; and while I did not want any financial recognition, I was quite innocent of any precedent with respect to the matter. I guess it is because New Jersey is not very much industrialized in the southern part, for I find that our men rather generally did not know of this uniform usage. Of course my period in the seminary was just before sociology was introduced, and while I have read considerably on the subject, no book that I handled happened to touch this.

Dr. Sloan is certainly entitled to this word of explanation.

Personals

(Continued from page 247)

came a deputy federal marshal for southern Ohio. Professor Rowland divides his time between office and classroom.

—Mrs. Hiram W. Hook of Medford and Miss Pauline Dennis of Brookline recently returned from a cruise to Baltimore and a trip to Washington, Philadelphia, Atlantic City, and New York City. To the usual objectives of the sightseer, they added several points of

The Liquor Harvest in Massachusetts

FOR WEEK ENDING MARCH 8, TOGETHER WITH FIGURES FOR CORRESPONDING WEEK A YEAR AGO

	1935	1934
PERSONS KILLED by motor vehicles,	11	9
OPERATORS CONVICTED of driving under influence of liquor,	55	64
LICENSES AND REGISTRATIONS SUSPENDED OR REVOKED for driving under influence of liquor,	17	44
SENTENCES IMPOSED in liquor convictions,	24	44
APPEALS AND INDICTMENTS,	42	29

From the Report of Frank A. Goodwin, Registrar of Motor Vehicles of the Commonwealth of Massachusetts

special Methodist interest, including Epworth Methodist Episcopal Church, South, in Norfolk, and Metropolitan Church, American University, Sibley Memorial Hospital, and the Methodist headquarters building in Washington. At the Methodist building they called upon a former member of St. Mark's Church, Brookline, Miss Lucy Seavey, Bishop Edwin H. Hughes's secretary, and in New York they were entertained by another former St. Mark's member, Mrs. Edith Flint Platt.

—Rev. Otis Lee Monson, pastor of the Methodist Episcopal Church at Hazardville, Conn., was called to Illinois a week ago last Friday by the sudden death of his father, George Allen Monson, who for many years was a class leader and church trustee in Illinois Conference churches.

—Dr. Charles M. Proctor was elected selectman of Southboro at the annual town meeting held last week.

—Mrs. R. E. Bisbee of South Middleboro, eighty-four years old, underwent a thyroid operation Sunday at the New England Deaconess Hospital. She is reported to be as comfortable as could be expected at this writing.

—Robert Martin, only son of Rev. Dr. George A. Martin, superintendent of Springfield District, and Mrs. Martin, died suddenly early Monday morning in Springfield. Funeral services are to be held Wednesday at 2 P.M. in the Dickinson-Streeter undertaking parlors, Springfield.

Burns was the preacher, with Rev. George G. Scrivener, superintendent of Norwich District, Rev. G. Stanley Helps, pastor of the Methodist Episcopal Church at Thompsonville, and Dr. W. F. Daum, pastor of the First Presbyterian Church of Thompsonville, participating in the service. The pastor, Rev. Otis Lee Monson, was in charge. Delegations were present from many neighboring churches.

There is great rejoicing at the American University, Washington, D. C., over the fact that a debating team composed of three young women representing the university, during a recent Southern tour defeated a crack men's team from the law school of Emory University, Atlanta, Ga. The three American University students—Miss Ann Henderson of Chicago, Miss Harriet Reed of Chevy Chase, Md., and Miss Mary Lesta Wakeman of Washington—upheld the affirmative of the question: "Resolved, That the nations should agree to prevent the international shipment of arms and munitions." The Emory team is understood to be the same one that has been chosen by the National Student Federation of America to represent the United States on a tour of Europe, beginning in April.

Ten round-table discussions of present-day personal and social Christian living will feature the Greater Boston Youth Conference, to be held Saturday afternoon and evening of this week, March 16, at the First Congregational Church, Garden Street, Cambridge. This is to be one of several such conferences held in different regions of the country in furtherance of a new Youth Movement fostered by the Federal Council of Churches and the International Council of Religious Education. One of the group conferences will be for adults only. It will consider "How Can Adult and Youth Build a New World?" and will be led by Professor Warren T. Powell, director of religious activities, Boston University, and Rev. J. Lester Hankins, pastor of Epworth Methodist Episcopal Church, Cambridge.

BRIEFLETS

A Service of Rejoicing was held at the Methodist Episcopal Church of Hazardville, Conn., on Sunday evening, March 3, in recognition of the beginning of the one hundredth year of Methodism in Hazardville. Bishop Charles Wesley

LEVEL
ONE

Zion's Herald

Wednesday March 20 1935



Jan 36
Mr. H. P. Cummings
12 Cottage St.
Ware, Mass.

FLUELEN, A BEAUTY SPOT ON THE LAKE OF LUCERNE

See page 276

"Treasure Hunting in Switzerland"

A Thrilling General Conference

A BISHOP VISIONS METHODISM'S LEGISLATIVE BODY MEETING IN A CHURCH
INSTEAD OF A CONVENTION HALL, WITH CONSEQUENT INCREASE OF RELIGIOUS PURPOSE AND POWER

Frederick D. Leete

MANY who recall the secular and sometimes crude buildings in which General Conferences have been held for many years will get a thrill out of the simple suggestion that the legislative body of our denomination might convene in one of our beautiful churches. At the appointed time the members of the body will come reverently into the sacred temple, whose very architecture and decorative symbols suggest uplifted minds. The tones of the great organ throb with subdued feeling, and bring quiet expectancy. The senior bishop announces a hymn, which is sung with the melody of worship, the grace of invocation and Holy Writ is intensified by the atmosphere of the sanctuary, and the quadrennial address is marked by an accent and impressiveness above its own origin and language. It is not a convention but a Christian council which swings into action with religious purpose and power.

The practical side of this entirely possible enshrinement of a General Conference is seen in the fact that certain churches may easily remove enough pews from the first floor to make room for delegate chairs, or sessions mainly devoted to business may be held in chapels or adjacent convenient rooms. Other denominations are sanctuary-minded with respect to their most important gatherings, and transact their business no less effectively because of this.

ALL show and hippodrome features will be eliminated from the program of the session of my vision. Especially the selling of seats! What a thrill one sitting in that body will have as the thought occurs to him, If Jesus should come in, He may be admitted without performing a miracle to get the money for a seat, or going up into the rear gallery. Maybe He might decide to come to the platform, as a plainly dressed man with a colored shirt once did. I heard him afterward telling a meeting in his home church that nobody stopped him there, and that he was greeted pleasantly, even by those who did not know him.

When are we to have that non-explosive General Conference that was once suggested but has never been held? But what about thrills? some one says. Thrills are of two kinds—those which come from conscious realization of the presence of God or from some wisely

considered, well-matured, and permanent achievement on the one hand, and on the other those which come from the firing of popguns and hand-grenades, and from ebullient reactions to foolish proposals inconsiderately or artfully flung into the kind of unreasoning throng which a supposedly deliberative body sometimes is at the beginning or end of a long session. Or even at a wearisome moment in the midst of the days! Who cannot recall seeing two or three hundred delegates, the more thoughtful and wiser, sitting dourly in their seats while something was being "put over" at a time and in a way that permitted no effective opposition or even consideration? When a council ceases to be reasonable and even cautious as to serious matters it becomes a pitiable sight, but the outcome is still worse than the appearance.

Why not organize our convocation, seek divine direction, receive the prescribed address, and go at once to the work of the great committees, not permitting inane resolutions, not allowing any action to be taken on a subject that may first be dealt with in an appropriate section? Losses of expensive time and embarrassing blunders would be lessened if not prevented. If this were supplemented by checkmating the smart schemers who wait until the closing days and even hours of a session, when some delegates are gone, some are too weary to note the meaning of legislation, and many are anxious to get away, to slip things through which in seasons of awareness would be very unlikely to receive a majority vote, real progress would be made.

AS one of those who may soon make a final bow to the people who elect officials for our church, it may not be wholly out of turn for me to intimate that the act of episcopal retirement has long since ceased to be an exhilarating episode. Time would be conserved, possible competitive statements and a certain sense of obligation would be avoided by providing for such occasions a single general resolution, suitably phrased for incorporation in the Journal.

Another sensation possible to the Conference of 1936 would be its location without reference to invitations from chambers of commerce and hotel-keepers. Is it not an open secret that definite bids

for the month-long Methodist meeting have for some years been made to our representatives by money-changers and taverners? Sometimes the effort to secure this body for a given city has been originated, not by Methodists or other Christian people, but by those who hope for financial gain. We may not see our way to be too extreme in our prejudices. We must do even the Lord's business with tradesmen, and we cannot always avoid patronizing inns. But conditions are now greatly changed, and at all events the conduct and entertainment of one of the most notable of Christian assemblies is a most important matter.

If Methodism believes in the ethical principles she avows, may she not now wisely place her General Conference upon a non-commercial basis, and would it not be a very consistent act to seek the entertainment of the delegates to this council in apartment houses and homes where liquor is not sold and which are not managed by some who are classed as active agents in the repeal of prohibition? If our colleges give degrees to persons very responsible for the breakdown of the greatest social reform of the recent past, and if in addition we accept invitations and special courtesies from hotel men, so that their saloon-attached precincts are crowded with Methodist legislators and visitors for several consecutive weeks, what will observers think concerning the sincerity of our oft repeated deliverances as to any matter of principle whatsoever?

IN summation it may be repeated that there are not a few cities in America with Methodist churches commodious and well equipped enough to hold within
(Continued on page 287)

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NUMBER 12

Little Cells of Christlikeness

WE can learn some things even from the Bolsheviks. Consider their method of promoting Communism. They have a system of "cells" which is used very effectively to further their cause. These cells are small centers of influence organized in a factory or in a community. They may consist of only two or three tried and tested members of the party, or they may include a larger number of workers. Beyond Russia, in many quarters of the world, we are told the Marxians endeavor to gain power by the cell system. In cities and towns, in labor unions and in various clubs and societies, cells are set up for propaganda purposes.

And what are the duties of cell members? They are to watch developments within the organization or community to which they are assigned, they are to seek to win converts, they are to proclaim Communistic principles and to train new members for the party, they are to demonstrate in every possible way the evils of capitalism and the virtues of Bolshevism.

IT is said that imitation is the sincerest form of flattery. If this be true, the Bolsheviks in the adoption of the cell system are paying organized Christianity a great compliment; for, from the beginning, all true followers of Jesus have well understood that the faith must be extended through Christlike individuals and Christlike groups of individuals called churches carefully planted in all parts of the world. But something has gone wrong. We are not working our system. We have cell forms without the necessary vitality. Empty cells devoid of power! We must recover our faith in the method and revitalize the churches. How else can we ever hope to win the world?

We are surrounded by paganism. The whole attitude of the world is against Christ. His ideals, His values, His purposes cut straight across those of selfish men and women. The whole thing has the aspect of foolishness as the children of common sense view the gospel. Only by a wider extension of the cell system and a rekindling of zeal for Christ and His work can we ever expect to win the world for Him. There is no other way.

LITTLE cells of Christlikeness everywhere are the crying need of a world on the brink of moral and spiritual destruction. Begin with the individual. His

heart should be on fire for God. It should be a living cell of Christianity filled with "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." As the Bolshevik cell member is given responsibility only after he has been thoroughly disciplined, only after he has gained complete self-control and demonstrated complete willingness to sacrifice himself to his cause, so the Christian can have a part in the work of Christ only upon terms of complete self-surrender in his own soul to the love of God.

The family should be a little cell of Christlikeness. In the relations between husband and wife, father and mother and children, the gospel must be glorified. Let those who are so zealous for mighty movements, and vast enterprises calculated to sweep the world into the Christian fold, consider the tremendous power and influence of the family cell. A whole neighborhood can become an exceedingly effective cell of Christlikeness.

A little church may have power to move the nations, if its members are in dead earnest about the faith. What unbelievable records of far-reaching service must be credited to the little obscure churches in the wilderness! We need cells of Christlikeness in labor unions, in great business enterprises, in the parliaments of the world, in the conferences of statesmen, in every country and every clime. The time is calling desperately for men of Christlike goodwill, large abilities, and consecrated determination to make themselves felt in the midst of a wicked generation.

Are we not allowing our cause to go by default? Why should we permit the pagans with their cheap materialisms to remain in control any longer? Let us seize power! Let us match the Bolsheviks, who are feverishly organizing cells in every part of the globe to kindle the fires of world revolution, by multiplying everywhere little cells of Christlikeness to win all mankind to the love of God. Let us begin in the small, but let us not stop there. We must—each of us—examine ourselves as we stand before the searching eye of God. We must put ourselves completely in His power, ready to face anything for Him. We must restore the churches to life. We must insist that every person who names the name of Christ shall be a

Christian through and through, everywhere and always. He is a cell member in the town council, in the senate, in the labor union, in the board of directors, in the store, on the farm, in the council of statesmen. Wherever he is, this cell member must demonstrate Christ and demand that He have right of way, even if the price for such loyalty shall be a cross.

How long would it take to win the world for God by the cell system if we took the method seriously? Not

long. For paganism is after all an empty shell. It is spectacular, menacing, formidable in appearance, but behind its impressive "front" it is poor and weak and blind. It is the hour for Christian conquest. Are we able? Have we the courage? God or Baal? Let us make the test. What an honor that the Almighty should glorify us poor, weak human beings by giving us a part in the task of world redemption!

Wanted everywhere—little cells of Christlikeness.

AN OUTLOOK ON THE NEWS OF THE WORLD

Another "Scrap of Paper"

A STRONG reminder of the early days of the World War suddenly emerged on Saturday of last week when Adolf Hitler announced to the world that so far as military limitations were concerned the Versailles Treaty of June 28, 1919, was simply another "scrap of paper" in the eyes of Germany. He stated that compulsory military service would be introduced into Germany and that that country would now enter openly into the armament race on land and sea and in the air. The announcement, permeated with protestations of peaceful intentions, was couched in language calculated to justify the action on the grounds of alleged injustice in the application of the treaty clauses and to assure the world that the plan to build up a strong military organization was a measure that would restore Germany's self-respect. The new conscripted army will have a peace-time strength at the start of approximately 324,000 men, although it is estimated by British authorities that this figure when all the possibilities are taken into consideration will reach 500,000. Other officials say that the German army will number 600,000 or 750,000. Miss Tony Sender, a Social-Democrat member of the German Reichstag, stated in an address at the Ford Hall Forum, Boston, on Sunday that Germany now has an army of 7,000,000 men trained for war. The move on the part of the Nazis was not altogether unexpected and in a way was simply an open confession of operations which in one guise or another have been going on for some time. Nevertheless, the announcement has deeply stirred the capitals of Europe and will probably hasten into practical alliances the Franco-British, Franco-Italian, and Franco-Russian understandings. Hitler's action is regarded as a clever cutting of the ground from under Sir John Simon, who has been intending soon to make his postponed visit to Berlin to talk over the question of the peace of Europe. There are strong hints also of a German-Japanese alliance. All together, the news of last Saturday is exceedingly disconcerting to lovers of peace. Only the wisest leadership can avert a calamity.

"Pink Slips"

PUBLIC indignation on the question of the "pink slips"—that income tax payers are required to attach to their returns this year was given practical expression last week when the House of Representatives voted to repeal the law. In the Senate, however, the way was not so smooth and the repeal proposition encountered many obstacles. Senator Robert M. La Follette, for example, favored as a substitute for the pink-slip publicity the full exposure of the entire tax return. Some interesting facts and figures have emerged in connection with the discussion. It now appears that last

year the reports on 1933 incomes showed 3,660,105 individual income tax payers, a drop from 4,070,851 in 1928. But there was also this rather arresting revelation—the number of individuals who received incomes under \$25,000 and the total they received were less than for the year before, while the number of those in the class above the \$25,000 level and their total income showed an increase. Forty-six persons paid taxes on incomes in excess of \$1,000,000, but the year before there were only twenty persons in this class.

Dangerous Man!

WHAT will happen on Thursday of this week when Evelyn John St. Loe Strachey, distinguished British author and popular lecturer, faces his deportation hearing in Chicago? He encountered a heap of trouble last week when the Bureau of Immigration caused his arrest on the ground that he had lied to the immigration inspector respecting his political beliefs. When he arrived in this country last Christmas, he was asked:

Are you a person who believes in or advocates the overthrow by force or violence of the government of the United States or of all forms of law, or who disbelieves in or is opposed to organized government, or who advocates the assassination of public officials, or who advocates or teaches the unlawful destruction of property, or is a member of or affiliated with any organization entertaining and teaching disbelief in or opposition to organized government or which teaches the unlawful destruction of property, or who advocates or teaches the duty, necessity, or propriety of the unlawful assaulting or killing of any officer or officers, either of specific individuals or officers generally, of the government of the United States or of any other organized government because of his and their official character?

Mr. Strachey answered "No" to the question. In his lectures, however, he has very severely called into question the capitalistic system and has arraigned its injustices. Upon his own word and the word of the party authorities in both Great Britain and the United States, he has no affiliations with the Communist Party. He has at no time, he declares, advocated violence. In an interview on Saturday with a representative of *The New York Times*, Mr. Strachey said:

I shall, of course, deny the charges of entering the United States under false pretenses and of making a false declaration. The declaration I made on entering the United States was that I was not a polygamist nor an anarchist and that I do not intend to overthrow the United States Government by force or violence, and I repeat that declaration now.

Surely there can be no doubt but that this distinguished author will be absolved of all wrong-doing. How else could we be justified in our proud espousal of the cause of "free speech" in America? The whole thing is a tempest in a teapot. Must we stop thinking?

The Problem of Equalization in the Ministry

[Reprinted by Special Permission from *Advance*]

High Salary

FOR some time I have seen references made to "the high-salaried ministers," particularly in reference to various proposals for equalizing stipends. I found myself heartily agreeing with these suggestions. "Why shouldn't these fellows share up with their needy brethren? Why don't they practise what they preach?" I said to myself. Then it suddenly dawned on me that perhaps I was one of their number. It came as rather a shock.

Two years ago I received \$6000 and parsonage. I have received one 10 per cent. cut—in the salary, not the parsonage. And there's the rub! The first winter we were in this house it cost us \$400 to heat it. There are 10 rooms and three acres of halls and stairways. That means we have to keep help, or my wife would be a perfect drudge, particularly as we have four small children. The parish likes to see her once in a while also, although our people are most considerate and make no unfair demands upon her time. Help costs us another \$400 per year besides food for the maid. We live on a street where several well-to-do people reside. We have a long frontage on the street, which means more mowing than I can do. Our part of the country enjoys severe winters, so if it isn't mowing it is snow shoveling. This takes at least another \$100 a year. There goes my first thousand. We have tried to get out of this house, but to no avail. The parish can't sell it, and until they can, we cannot ask them to rent or buy us another.

That leaves me \$4400. Uncle Sam and our state income tax between them relieve me of another \$100. We give the church \$200 and the children and I take another 50 cents a week to Sunday school among us. The Community Chest has me on its list of special givers and I have to give an adequate donation there. The church gives me six Sundays off in the summer and would be upset if I stayed at home these weeks. The cheapest place we can find to rent for this period costs us \$150. The parsonage has no garage, so I have to rent one, and that costs me \$100 a year. We run the cheapest car made, but I find I travel a thousand miles a month, with scarcely any long trips. Figure that up for yourself.

And what shall I more say, for the time would fail me to tell" of subscriptions to every conceivable kind of organization—hospital, home for aged, tubercular home, children's nursery, Y. M. C. A., Christmas Seals, tickets for church suppers, tickets for ministers' lunches, tickets to Community Music Festival, tickets to lectures for various philanthropic and service agencies. Everybody in town knows what my salary is. The local paper printed it when I was called here. It seems like a lot of money for a minister to have.

I have not said anything about clothes and shoes for four children and all the other things a modern young American thinks he has to have. I leave that to the imagination of those who are not so blessed and to the sympathetic understanding of those who are. I think it was Russell Stafford who said in an address before the Board of Ministerial Relief that no minister was ever able to make provision for old age on his salary, no matter what he earned. He was right. If my wife and I can somehow hold on to enough to educate our children we are going to sing a loud Doxology. But I was over 40 before I started to earn this salary,

and one of my children will be ready for college in three years, with the others following closely behind. I don't seem to have much more money for myself than I did when I earned \$100 per month. Perhaps I am a poor financier.

The suggestion to pool salaries, or to assess the larger salaries a certain percentage for the benefit of underpaid men, appeals to me greatly. I should be perfectly willing to enter into such an arrangement, and I believe most of our ministers would.

There are one or two little matters, however, which I think should receive consideration. The first is that I do not care to help support men who are where they are because of inadequate training or having "climbed up some other way" into the Congregational ministry. Several of the failures I have seen have been due to this reason.

The second thing is that I do not care to help support men who take a church as a full-time work, which ought to be yoked with some other small parish or become part of a Larger Parish combination. Many of the men I know who receive state conference aid, and still are pitifully underpaid, are in such churches. So long as we make a fetish of independence, and permit churches to call full-time pastors for part-time jobs, and then expect others to help pay the bills, we shall have this condition. But I refuse to give part of my salary to encourage them in this conduct.

For the trained man, with a man's task, who is still underpaid, I have nothing but admiration. I don't know how some of them keep cheerful and up to date and educate their children, and do all the things they do. They are the salt of the earth. They are better Christians than I can ever hope to be. I honor them, and if they will permit me, I shall esteem it a privilege to share some of my salary with them.

Low Salary

IT was with great interest that I recently opened my copy of *Advance* to the article entitled "The High-Salaried Minister." In fact, I had no more started to read than I at once saw its value, and went into the kitchen, where my good friend wife was ironing, and read it aloud to her. There at once came to our minds the question, "Is the high-salaried minister any happier or better off than we who must carefully consider where the next dollar is to be spent to greatest advantage?" Since that time I have spoken to a number of ministerial brethren; each one encouraged me to write this article.

First, then, let us think of the situation of this low-salaried minister. We are situated in a modern manufacturing city, near a great metropolitan center. I first came to this church about seven years ago as a student pastor. Work has grown and the good people have labored hard and efficiently, and during this time have twice raised the salary in spite of the depression. Two and a half years ago the writer married, and since that time we have been greatly blessed with a beautiful little one in our home.

On our salary of \$1330 and parsonage we are obliged to budget our expenses. We give to the church some \$120 per year, and this does not include such items as tickets for plays, suppers, and other activities which require

donations. Other outside calls for charity and support and personal gifts bring our giving to about \$160 per year. Fuel burns up approximately \$100, and light and gas call for an additional \$75. We are limited in our purchases of clothing to some \$90, and carefully consider where that must go.

Our expenses include the operating of a Ford car, which travels some 1800 miles a month, mostly for work within our parish. In our state we have compulsory automobile insurance, the cost of which adds some \$50 to other running and repair costs. This means the sum of \$200 is spent for the car.

We pay for our telephone, and have a girl come in to care for the baby, so that the people of the church may have opportunity to see the good wife of the pastor each Sunday and on special social occasions. These items call for about \$100.

Our food budget demands approximately \$364 per year. We cannot feed on porterhouse or tenderloin steaks, but find that flank of lamb at five cents a pound does very well for stews; and meat loaves and inexpensive roasts sometimes find their way to our table. We do a good deal of entertaining, and expect our guests to eat of our everyday fare.

In addition to the above expenses, we are indeed fortunate to put aside in the form of life insurance, annuity fund, and savings accounts approximately \$207. We surely are blessed in our home with good health and happiness, with the rich feeling of contentment which comes only from hard work and the desire to be of value in the kingdom.

As I consider how poor my rich brethren are, I cannot help but wonder why they should have sympathy for us. Could we be of help to them? Talking of sharing with the poor, it seems as though the poor or low-salaried might share with those who receive large incomes. It is largely true in our economic system, why not apply it to the ecclesiastical? Or possibly things could be evened up by an exchange of positions.

One thing we should all bear in mind whether we are ranked in the high or the low-salaried class, we are working toward the one end and goal—the kingdom of God. We all have our flocks to feed. We should not become so taken up with the "poor lot of the high-salaried, or the fortunate plight of the low-salaried," that we lose sight of our objective.

"Make It Smart"

HERE is something to think about. Walter Greenlee of New York, advertising manager of the Schenley Products Corporation, said on Friday of last week at the National Wine and Liquor Convention held in Chicago, "It is our job to make it smart to drink wine." It was pointed out by other speakers in a discussion of the best way to make the American people "wine conscious" that local newspapers constitute the best medium for spreading and increasing the drinking habit among the citizens of this country. "Make it smart"—why not "make it smart" to keep sober?

EDITORIAL MISCELLANY

Shall We Plan?

FORUMS and discussion groups have plenty of great issues in these days to serve as the grist of procedure. The promotion of intelligent discussion is the motive that calls forth the very valuable syllabus by Benson Y. Landis which he entitles "Must the Nation Plan?"* In a period that calls for experiments instead of routine, proposals and counter-proposals must be discussed continually. If democracy is to succeed, these conversations must be vital in the ranks as well as at the top. Mr. Landis believes with Paul Mallon that "before America chooses or loses, she is going to talk," and that "talk is the great safety-valve of democracy." Every group that is debating social and economic issues in America will profit immensely by the use of this book, which is undoubtedly the best thing of its kind for current use.

The reader will find such topics as the agricultural planning act, the industrial recovery act, the securities regulation, and international agreements clearly described and suggestively treated. Using the widest possible array of opinion to illuminate each successive activity of government, the author tries not so much to state a conclusion as to stimulate thought and attitudes.

The fertile references to progressive opinion which are contained in these chapters reveal the need of open minds. To look ahead to a quick and immediate return to old methods of unhampered competition is to look ahead in vain. The way out is a new way, and it can be known only by trial and error. But certain aims may guide in the process. Harold Lasky describes the new policies by saying that "President Roosevelt, in effect, challenged American capitalism to cooperate with him in transforming itself into a social experiment." Yet the Atlantic seaboard, the empire of blue chips, bonds, and banks, has not offered the cooperation required, conscious as it has been of the new domination of the South and West, the empire of cotton, corn, cattle, wheat, and silver.

With large areas of capitalistic privilege saying that we must recover our

*MUST THE NATION PLAN? A Discussion of Government Programs. By Benson Y. Landis. With a foreword by Charles A. Beard. Association Press: New York. Price, cloth, \$2; paper, \$1.25.

96 Years Ago in ZION'S HERALD

(March 20, 1839)

WAR WITH ENGLAND

WHEN we take into consideration the extreme jealousy of nations in relation to national honor, a war with England is not an improbable event. Such an event, however, will bring great distress upon this country, especially upon the northern section, whose dependence is mostly upon commercial operations. The effect will be likewise powerfully to obstruct, if not, in some cases, entirely to break up, many of our benevolent enterprises. It is painful to anticipate how much the missionary cause, that benevolent enterprise, upon which all heaven looks down with interest and complacency, would suffer by a war. As Christians, we ought to pray to God, both in public and private, to avert it, and to continue to bless us with peace in all our borders.

We ought to remember too, that if we have war with England, or with any other nation, *we*, at the North, shall have to bear the "brunt of the battle;" *we* shall have to furnish the "men and the money;" and *we* shall be the greatest sufferers in every respect. What can the South do? Nothing but take care of their slaves. Slavery is a gangrene in their body politic;—a virulent canker, which is fast eating into their very vitals; and yet, notwithstanding, which they cherish with an intensity of devotion, and cling to with a tenacity of purpose, which is little, if any thing, short of downright infatuation.

Let then the motto of every Christian, and every well-wisher to the Church of Christ, and to our country, be, "*I am for peace.*"

liberty, other areas of life are affirming that we must go farther than recovery acts, and that we must submerge our liberties in cooperative ventures on a larger scale. To this school of thinking, social planning has only begun. The author brings out the fact that the Protestant ministry is more committed to a broad policy of collectivism than any other vocation.

The conflict of thought is evident in every important federal policy. Unemployment relief is seen by some as disgracefully inadequate, and by others as a presumption of authority which should be dropped. Farm relief finds some who believe in controlled reduction, others who believe that economic forces are beyond control, and others who resent the

abrogation of personal liberty. The differences are fundamental. When President Roosevelt was begged to tell the country where he was leading it, he was defended by one who said if we held the experimental attitude long enough, we should not be so much concerned about where we were going. In choosing for ourselves between these standpoints, we can remember the words quoted from Channing: "There are periods . . . when, in truth, to dare is the highest wisdom."

PERSONALS

—Dr. Frederick B. Fisher, pastor of Central Methodist Episcopal Church, Detroit, "is spending a little time in Dixie, fighting his old foe, arthritis, and already claiming a victory over it," says the *Michigan Christian Advocate* in its issue of March 7.

—Dr. Robert M. Williams, pastor of Asbury Methodist Episcopal Church, Washington, D. C., was the guest speaker at the Methodist City Union banquet in Syracuse, N. Y., March 7. While in the city he also delivered addresses at Syracuse University and before the Billy Sunday Club at the Young Men's Christian Association. Asbury is the largest Negro church of the denomination in Washington.

—Rev. Dr. and Mrs. Webster H. Powell of Belmont have announced the engagement of their daughter, Ruth Gertrude, to Stuart Denton Miller, son of Mr. and Mrs. George Jeffrey Miller of Belmont. Miss Powell is a member of the senior class at Wheaton College, Norton. Mr. Miller is a graduate of Massachusetts Institute of Technology, class of 1932.

—Wesley D. Osborne, who was recently elected permanent president of his own graduating class in the College of Liberal Arts of Boston University, has been further honored by being elected permanent president of all the graduating classes for this year for the entire university, which represents a student body of more than 10,000. Mr. Osborne, who is the son of Rev. Melville E. Osborne of Baltic, Conn., has a brother, Melville, Jr., who

is graduating from Norwich Free Academy this year. This June also marks the silver jubilee of the father's graduation from Ohio Wesleyan University. Melville Osborne, Jr., expects to enter Boston University this fall.

—Professor Michael I. Pupin, the distinguished scientist, whose explorations into the physical world never blinded his eyes to the greater things of the spiritual world, died in New York on Tuesday of last week, at the age of seventy-six. Once a shepherd boy in his native Serbia, he lived to become a world-renowned physicist, inventor, and educator. He was fifteen years old when he landed in the United States, penniless and without



Underwood & Underwood
MICHAEL I. PUPIN

knowledge of English. But nine years later, in 1883, he received his bachelor's degree from Columbia and became the first to hold the John Tyndall Fellowship of the university. After a short period of study at Cambridge University, he went to Berlin, where he remained until 1885, earning his doctorate of philosophy. Returning to the United States, he began his long career as a member of the faculty of Columbia. From 1901 until his retirement thirty years later, he occupied the chair of electro-mechanics. He belonged to many learned bodies and was accorded many honors. In 1928 he received the Washington Medal for Engineering, and in 1932 the John Fritz Gold Medal was awarded to him for his achievements as "scientist, engineer, author, inventor." His autobiography, "From Immigrant to Inventor," published in 1923, is a revealing document setting forth the dramatic and heroic struggles of the Serbian lad up the long and steep road to fame.

—Dr. Fred C. Smith, a member of the Harvard Graduate School of Education

Anybody Say Anything?

—The world is neither as well off nor as badly off as the world insists. The world, England in particular, is passing through an Indian summer that is not to be trusted.—H. G. Wells.

—There is an appalling amount of snobbery in America. There are many who feel that the only labor that is honorable is that done with clean hands and white collars.—Tyler Dennett.

—There are very few gentlemen left in the world, and I know there are no ladies—in the old sense.—Henry Noble MacCracken.

—You can't have a culture worth anything if you close out inquiry.—William Yandell Elliott.

—The intellectual battle of the New Deal is being fought on the air instead of in the newspapers.—J. David Stern.

—There ain't but one word wrong with every one of us in the world and that's selfishness.—Will Rogers.

faculty and editor of *Occupations, The Vocational Guidance Magazine*, will be this year's Commencement speaker at Simpson College, Indianola, Ia. Dr. Smith is a graduate of Simpson, a son of Rev. W. C. Smith, oldest living alumnus of the college, and the father of one of this year's graduates.

—Donald Aker Howard of Chicopee Falls, a first-year student in Boston University College of Liberal Arts, has achieved an unusual honor in being appointed a beneficiary of the Professor Augustus Howe Buck Educational Fund. By maintaining a brilliant scholastic standing during the first semester of his freshman year, he becomes one of the few beginning students to merit the award. The new beneficiary, a graduate of Chicopee High School, plans to enter Boston University School of Theology after completing his liberal arts course.

—Mrs. Frederic B. Johnston, wife of the secretary of the Detroit Conference Endowment Fund, died at Royal Oak, Mich., March 12, after four years of invalidism.

—Professor James P. Berkeley, departmental head of religious education in the Massachusetts Council of Churches, spoke at the annual installation of church school officers and teachers of the Centenary Methodist Episcopal Church, Attleboro, Sunday evening, March 3, on "What Youth Needs."

—Miss Mira B. Moon, who in 1913 went to Japan as a contract teacher in Aoyama Gakuin, Tokyo, and who recently retired from active service, continuing to live and serve at the college, died on Feb. 13. On the previous day she had been struck by a taxicab outside

the college grounds. Miss Moon not only taught in the college and academy but had the largest Bible class in all Japan. It was composed of nearly 200 young men of college age.

—Orren C. Poole, an official member of Centenary Methodist Episcopal Church, Auburndale, for many years, is a patient in the New England Deaconess Hospital. He is slowly but steadily improving.

—The final curtain has been rung down for Richard B. Harrison, "de Lawd" of "The Green Pastures." For 1657 performances he played that unique rôle in American drama, winning wide acclaim for his simple, reverential portrayal of "de Lawd God Jehovah." He always considered the rôle a religious responsibility. Mr. Harrison was born in London, Ont., seventy years ago, the son of runaway slave parents. For many years he earned a precarious living as a dramatic reader and a teacher of dramatic art. It was not until 1930, when he was sixty-six years old, that his great chance came. Then it was that Marc Connelly, the author, and Rowland Stebbins, the producer, found in him the man they were looking for to play the part of "de Lawd" in "The Green Pastures." It was while preparing for his 1658th



RICHARD B. HARRISON

performance of that play, which had just come back to New York for a return engagement of three weeks, that he suffered a paralytic stroke, from which he did not recover. Mr. Harrison was awarded the Spingarn medal for the highest achievement by an American Negro for the year 1930.

—Rev. and Mrs. Murray T. Titus and little daughter, who are leaving India for furlough about the middle of April, will travel by way of Iraq, Syria, Turkey, and Europe, in order that Mr. Titus,

(Continued on page 288)

The Grandeur of Michelangelo

HOW DID HE COME TO BE THE MAN HE DID?

Ernest A. Miller

I HAVE sought for a word to sum up the character of Michelangelo. I am compelled to take two words, grandeur and loneliness. He was "like some tall cliff," and "he dwelt apart."

This giant of the chisel, and unwittingly of the brush, was morally great, artistically superior, and industrially magnificent. His morality was not mild, like that of his contemporary Raphael, but was rough and rugged. The tempter was ever afraid to make him a second visit for the same purpose. Taine writes of him, "He lived like a monk, without wife or mistress, chaste in a voluptuous court." His magnificent spirit is reflected in his mighty masterpieces. Consider his "Pieta," which is perhaps the chief glory of St. Peter's: inexpressible grief without a vestige of sentimentality. Take the statue of "David" in the Academy, Florence. How often the story has been told of Michelangelo hewing out this noble youth from a discarded block of marble on the street! The artist was thirty-one at that time and he puts his own brave soul into that eloquent marble. There is "Moses," with which we are all acquainted, "instinct with leaping energy," mighty outburst of a mighty man.

One has but to think of those tremendous paintings in the Sistine Chapel of the Vatican at Rome to get another glimpse into that majestic spirit of the Renaissance—the "Story of Genesis" on the ceiling and "The Last Judgment" on the east wall. No artist in any realm ever told out what was in him by his works more than did Michelangelo.

HOW did Michelangelo come to be the man he did? Where did he get his grandeur? Apparently it was not an inheritance. His father was a man of swollen egotism, not willing to work, with no capacity for anything worth while. It is reported that he beat this boy for his dogged passion in "stone-cutting" and "daubing." His mother was sickly and his brothers were worthless. His nurse was the wife of a marble-cutter, and the great artist in later years jokingly remarked that his love of sculpture had been sucked from the breast of his foster-mother.

At the age of fifteen this lonely lad was given a home in the Medici Palace at Florence. Lorenzo de Medici had been taken by a bit of sculpture he found in Bertoldo's School of Sculpture in the garden of San Marco. This was the "Faun Mask" done by this youth with-

out a real home. Michelangelo was adopted into the family of the Magnifico. He was given his own room with artistic furnishings according to his taste. He had perfect freedom to follow his divine bent. Lorenzo, patron and lover of art, would sit down with this young man and discuss with him art and life. Great men in all fields of knowledge of art lived in this regal household, and Michelangelo was received at the Table Round. He had the wisdom to appropriate the eternal and to leave the worthless. All the sensuality and shallow show of the rich court Michelangelo observed but did not assimilate. He learned life and enriched his soul.

IN the second year of Michelangelo's residence at the Medici Palace a great prophet began to thunder in Florence.



MICHELANGELO'S "MOSES"

Here was another man of grandeur, called by some the mightiest preacher of all time. Savonarola crowded out San Marco and moved to the Duomo, where all Florence would wait through the night to hear him in the morning. The household of Lorenzo was nothing if not tolerant. These Athenian-minded wisemen were always seeking some new thing. Savonarola was the vogue, he

had learning and vision. No one could easily dismiss him. It was not comfortable to Lorenzo to hear the whole truth of life so plainly put; he was bothered, but tried to be a fair-minded gentleman about the matter.

As for Michelangelo, he was spell-bound. He had nothing to fear. Here was a prophet after the young man's heart, fearless, uncompromising, magnificent. Savonarola struck out fiercely against the tyranny of the Medicean house. Florence should be free, and clean. The young artist had another kind of struggle in his own heart. Should he remain true to his patron, or should he espouse the cause of the prophet? Gratitude is an excellent grace. But Michelangelo never could maintain his integrity and achieve grandeur by any compromise. He left the palace. Lorenzo gave up the ghost after calling Savonarola to his bedside as the only representative of God fit to shrive his soul. The Medicis were expelled from Florence in 1494 and Michelangelo left about the same time. His reason for leaving the city of his heart was economic, money to support his useless kin. But as he went away, he took with him some of the flame of Savonarola, which never lost its light or its power.

NINE years later, in 1503, Julius II, the great Pope, ascended the pontifical chair. He was a munificent patron of art. He liked Michelangelo's work because of its strength and grandeur. The Pope summoned the artist to Rome. Between them a "temperamental sympathy" developed. Both had terrific passion and indomitable energy. Ordered to decorate the Sistine Chapel, Michelangelo protested that he was a sculptor and not an artist.

The Pope had power ex cathedra. He did not have the grander will, but he did have the grander throne. Michelangelo would not carry the battle too far, lest haply he be found to be fighting against God. He took the commission of the Sistine Chapel and buckled down. Michelangelo refused the chapel to the Pope until the work was completed. The Pope was furious, but he had met his match in one who would not yield when he was right. At last the Pope ventured in to this sanctuary which he consigned to the artist for a great work. Michelangelo became conscious that the Pope was watching him stealthily from below. Suddenly a plank fell from the staging near where His Holiness stood. His curiosity waned and he left, not to return until the artist had opened the door.

In spite of his anger Michelangelo was not wholly unmindful of the honor conferred upon him in decorating the Sistine Chapel. He was not one to pay sub-

servient compliment to any master by personal statues and paintings. But in the corridor of the Vatican he did a decorative figure, called "The Genius of the Vatican." This is a tribute to the Pope. Here is a beautiful youth leaning upon some acorns. The great Julius belonged to a family named della Rovere—of the Oak. A little far-fetched, perhaps, but what you would expect from this artist of the heights?

MICHELANGELO finished the Sistine Chapel when he was thirty-seven. He lived for fifty years following very independent and very lonely. Aside from "The Last Judgment," he did little that was equal to himself during those fifty years. Near the end they heard the sound of his chisel by night

in his own home. They found the unsteady but resolute old man with a candle in his cap and his chisel in his hand working on a piece for himself and God. A blow went too deep and cut into the figure. He grasped the mallet and was about to break up the work. His faithful servant rushed up and begged for the marble. The damage was repaired, and the grand, mystical work stands behind the high altar in the great Duomo of Florence, "The Deposition from the Cross." There is Joseph of Arimathea (perhaps Michelangelo himself), Mary Magdalene, and the Holy Mother. The Mother's face is unfinished, dim, with hidden grace. The candle fell from the old man's cap and went out. He said, "Let us go out with the candle."

Many Faiths---One Faith

XI—CHRISTIANITY'S DEBT TO THE METHODIST CHURCH

Howard A. Pease

"AN institution is the lengthened shadow of one man." The Methodist Church is the lengthened shadow of John Wesley. He was born at Epworth, in Lincolnshire, England, June 17, 1703. He died on March 2, 1791. With the exception of some three and a half years at the beginning of the century, and something over eight years at its close, his life was commensurate with the eighteenth century.

What kind of century was the eighteenth? Speaking by and large, it was characterized by a cold and lifeless formalism in religion, by outspoken unbelief on the part of the higher classes in England, and by brutalizing ways of living among the lower classes.

IT was in such a century that John Wesley, son and grandson of clergymen, was born. He was educated at Oxford, where he became the head of a little group of young men who took religion seriously. Derided by their fellow students for their devotion, they were dubbed "Bible bigots," "Sacramentarians," "The Holy Club," "Methodists"—the last the name by which we know and honor their successors.

Mr. Wesley became a priest of the Anglican Church, devoted to his calling. He was an ascetic, a formalist, a stickler for the prescribed forms and ceremonies; but like Paul before him, he found no spiritual health in them. He was unhappy in the midst of his many activities. He came out to Georgia, where his work ended in failure.

But after his return to England he passed through a deep religious experi-

ence—an experience so profound that it seemed to him that up to that time he had never known true religion at all. Now he knew himself to be a Christian and he wanted everybody to have an experience like his. To that end he began to preach the necessity of this deep personal experience of God.

THAT kind of preaching was not welcome in the churches of his day. Their pulpits, with few exceptions, were closed to him and his coworkers. They preached out of doors. Their word was with demonstration of the Spirit and with power.

They were criticized by those in authority for the irregularity of their work. They were mobbed times without number by the drunken rabble; nothing could daunt them. They outlived all opposition.

Mr. Wesley lived long and well and effectively, and when, in his eighty-eighth year, he fell asleep, 120,000 Methodists mourned his loss. Today more than 12,000,000 rejoice in the name given in derision, and of that number nearly 9,000,000 are in the United States.

THE church that has so profoundly influenced the world must have had a great message. What was it?

John Wesley taught, and the church has followed him in holding, three fundamental doctrines:

First, a man should have a definite personal experience of his own—a new birth which comes to him when he gives his heart to God.

Second, he should have, as the result

"There Is Religion!"

[From "Religion as Experience," an Address Delivered in the Old South Church, Boston, Feb. 1, 1925, by Dr. George A. Gordon, Minister. Printed for the Old South Church by the Fort Hill Press, Boston.]

LOOK now at one of the great Wesleyan hymns, at the greatest of all. You do not hear much about Wesley from this pulpit, but let me say, once for all, that Wesley brought the whole Christian world back to religion, back to religion as an experience, in the face of a dead theology and a dead ceremony; he made religion a living, creative, glorious reality, and the thought and determination and affirmation of Wesley have gone round the world, and Methodism today is the most hopeful and the most vital of all forms of Protestant religion. Consider Charles Wesley's hymn that I am going to ask you to sing a little later. It does not differ very much from Toplady's theology, but you can see working through it the living soul of a religious person. It is not hoops round a barrel, one piece holding another together, so that if the barrel should grow the hoops would burst; it is a flower, with the breath of life in it, coming to bloom in beauty, to fruit, it may be, and seed for a new generation better than itself.

"Jesus, Lover of my soul,
Let me to Thy bosom fly.

These words are all terms of experience, you will note.

"While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life be past;
Safe into the haven guide,
O receive my soul at last!"

His prayer is that he be led into the harbor at last. There is religion, one great, surging experience, creating its forms of belief; and therefore its forms of belief represent spiritual reality, and they are forms of living truth and living influence wherever they go.

of this experience, the assurance of his personal salvation.

Third, and harder to define in terms of our day, is the doctrine of perfection or sanctification, or, as some of his followers prefer to call it, the doctrine of perfectibility. It is a protest against the notion that a Christian should be satisfied to live as if he were not a Christian. Wesley taught that the Christian salvation should be operative here and now. The Christian should give himself so completely into the keeping of God that sin should no more have dominion over him.

BUT not yet have we come to the secret of Methodism's unparalleled success. Other churches have held for substance of doctrine the truths that Wesley taught. Other men have appealed with eloquence and fervor to the hearts and consciences of men. George Whitefield, for example, was according to all accounts a greater preacher than Wesley. But when their paths led in different

(Continued on page 281)

YET ANOTHER DAY

JOHN HENRY JOWETT

Wednesday, March 27

Religion as Mere Magic

1 SAMUEL 4:1-11

THEY were making more of the ark than of the Lord. Their religion was degenerating into superstition. I become superstitious whenever the means of worship are permitted to eclipse the Object of worship. I then possess a magic instrument, and I forget the holy Lord. It can be so with prayer. I may use prayer as a magic minister to protect me from invasive ills. I do not pray because I desire fellowship with the Father, but because I should not feel safe without it. And so may it be with the Lord's Supper. I may come to regard it as a magic feast, which makes me immune from punishment, but not immune from sin. It may be a minister of safety, but not of holiness.

My Father, if I am beginning this day with any unclean purpose in my heart, take it entirely away! If I am meditating any injurious design against my fellow, may it be now removed!

Thursday, March 28

Degrading Holy Things

1 SAMUEL 6:1-15

I MUST remember that a holy thing can be the minister of a plague. The very ark of God must be in its appointed place or it becomes the means of sickness and destruction. So it is with all the holy things of God: if I dethrone them they will uncrown me. It is even so with music. Unless I give it its holy sovereignty, it will become a minister of the passions, and the angel within me is mastered by a beast. It is even so with art. It is purposed to be the holy dwelling-place of God, but I can so abuse it as to make it the agent of degradation.

I would this morning remember any who are often forgotten! I pray for all the vagrants who wander about the country. I pray for the gipsies who have no settled home. May they all find their rest in Thee!

Friday, March 29

Priests of the Lord

1 CHRONICLES 15:1-3, 11-15

THERE are prepared people for prepared offices. The Lord will fit the man to the function, the anointed and

consecrated priest for the consecrated and consecrating ministry. But now, in the larger purpose of the Lord, everybody may be a priest of the Lord. I can be His priest in the home. The humble meal will be sacramental, and common work will be heavenly sacrifice. I can be His priest in my class. In my consecrated spirit my scholars shall discern the incense of sacrifice. And I can be His priest in my workshop. Yes, in the carpenter's shop I may wear the radiant robe of the sanctified. And I, too, as one of the priests of the Lord, can "bear the sin of many, and make intercession for the transgressor."

My Father, I would remember in Thy presence those in places of authority in the nation. May the lawmakers be illumined by the spirit of counsel and of might! May all our laws be the expression of Thy mind!

Saturday, March 30

Great Praise

1 CHRONICLES 16:7-36

"GREAT is the Lord!" So many people have such a little God! There is nothing about Him august and sublime. And so He is not greatly praised. All great saints have a great God. He fills their universe. Therefore do they move about in a fruitful awe, and everywhere there is only a thin veil between them and His appearing. Everywhere they discern His holy presence. Yes, a great God inspires great praise, and in great praise small cares and small meannesses are utterly consumed away.

My loving Lord, I pray Thee to save me from all unworthy fears. May my service be kept from the ravages of unbelief! Save me from the destruction wrought by fretfulness and care. Help me to rest in Thee.

Sunday, March 31

Mechanical Piety

PHILEMON 10-18

THE apostle Paul declares that benefits may be given in one of two ways—"of necessity" and "willingly." I once saw a little table-fountain playing in a drawing-room, but I heard the click of its machinery, and the charm was gone! A little later I saw another fountain playing on a green lawn, and it was fed from the deep secret resources of the hills! There is a generosity which's

like the drawing-room fountain. If you listen you can here the mechanical click, and a sound of friction, arising from murmuring and complaint. And there is a generosity which is like the fountain that is the child of the hills. It is clear, and sweet, and musical, and flows on through every season! One is "of necessity"; the other is "willingly." And "God loveth a cheerful giver."

My God, help me to know the sin that most easily besets me. May I not be taken off my guard! May my eyes be open! May I see the tempter even a long way off! May I be ready armed, strong in Thy grace!

Monday, April 1

Union in Harmony

1 PETER 3:8-17

"BE ye all of one mind." But this is not unison: it is harmony. When an orchestra produces some great musical masterpiece, the instruments are all of one mind, but each makes its own individual contribution. "By love serve one another." It is love that converts membership into fraternity. If love be the common ground the varieties in God's family may be infinite! And so the unity which the apostle seeks is a unity of mood and disposition. It is a unity which is built of common trust, and love, and hope. It is not sameness upon the outer lips, but fellowship in the secret place.

My Father, take charge of my desires. Incline them into Thy will. May they instinctively bend in homage to Thy choice! May they never rear themselves in haughty antagonism to Thee!

Tuesday, April 2

The Joy of the Lover

ROMANS 12:9-18

LOVE finds her joy in seeing others crowned. Envy darkens when she sees the garland given to another. But love thrills to another's exaltation. And this is because love has wonderful chords which vibrate to the secret things in the souls of others. Indeed, the gift of love is just the gift of delicate correspondence, the power of exquisite fellow-feeling, the ability to "rejoice with them that do rejoice, and to weep with them that weep." Our Master spake condemningly of those who have lost this exquisite gift. They have lost all power of tender communion.

Holy God, teach me this day how to worship! May my soul be upon its knees! May I discern Thy presence, and be filled with holy reverence and fear! Teach me to pray!

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CREATIVE RELIGION

CONVERSATIONS ON SPIRITUAL REALITIES

ROY WALLACE THOMAS

To Whom Shall We Pray?

MEN have prayed to stones, idols, the sun, animals, to an idea, to themselves. If we pray blindly, the results will be haphazard. To what, to whom shall we pray?

Surely we need to pray to something greater, better, truer, more powerful, more wonderful than ourselves, more marvelous even than the universe we see. Can we be satisfied by praying to anything less than the Unseen Source of all energy and all life?

In John Galsworthy's novel "The Free-lands," Felix sat up with his daughter, who watched at a bedside of pain. The crisis passed, and toward morning they talked of how, "when things went hard, one prayed—but what did one pray to? Was it not to something in oneself? It was of no use to pray to the great mysterious Force that made one thing a cabbage, and the other a king; for that could obviously not be weak-minded enough to attend." Is that the thing that is obvious? Assuming "the great mysterious Force" to be intelligent, by what quirk of thinking can it be conceived of as giving attention to the cabbage it has made, and no attention to the king it has created?

There is the Life-Source. Despite the conscious denials men make concerning it, our finest instincts and intuitions, our deepest and truest selves involuntarily cry out in affirmation of it. From inmost spirit we have the feel for Spirit. We know that we did not originate ourselves, and we cannot feel that the world we see originated itself. We and our world are the products of a marvelous Intelligent Force that is not apparent. The difficulty of getting at it is poor excuse for denying it.

MANY thoughtful people are disturbed over what name to give to the Power that works in response to prayer. That should be the least of one's worries. The best name we may give to the Source will be inadequate, and the deepest exploration we can make into reality will be but partial. The scientist finds that electricity works, whatever he may call it, and whatever theory he may hold about what it is.

Since each name given sincerely to the Source is likely to indicate an important characteristic, and since every large group of honest seekers is certain to make some discovery concerning real-

ity, we may reverently give the Source, to whom we pray, all the names. This is far better, because of the infinite richness of reality, than to tie the Source down to one name. If some of these names seem to preclude prayer, it is well to recall that great thinkers whose hard and fast categories of being have disintegrated prayer, have, as men of need, and with delightful inconsistency to theory, lifted themselves to God in prayer.

We may, then, freely use such names as "Jehovah," "Creator," "Sovereign Ruler," "Spirit of Humanity," "Living Center of the Universe," "Father Almighty," "Living Christ," "Great Spirit," "Eternal Love," "Inner Light," and "God." Most of us will continue to use the short word "God," meaning by it the Living Spring that contains all the values and all the powers indicated by all the names for Reality. Call it "what you like," we must agree with Matthew Arnold that it is "a power not ourselves that makes for righteousness," and with Mazzini that "there is life which we have not created but which is given." Through prayer we may find the Father-Mother God to be the Source of beauty, goodness, and truth in what Shailer Mathews calls this "personality-producing universe."

In following the Christian way of prayer, we shall turn eagerly to the simple New Testament terms for God as the experienceable quality of the universe, and in particular to the words Jesus loved to use. "God is Spirit," "Light," "Love," "Our Father." And the soul, fresh from contact with the Personality-Creating Source, comes back with cryptic speech, like the Master, of "Living Water," "my Meat," and "the Bread of Life." This contact is creative.

BUT where is God, that we may find Him? He is neither here nor there, above nor below, inside nor outside, measurable nor touchable. No man has seen God at any time, and finger has not felt Him. He is spaceless and timeless, without beginning and without end, and yet everywhere and all-pervading. He is Eternal Spirit and hence baffling to science. At the point in the finite world where He emerges, He is like the parabola whose branches appear from infinity to form the curve overlapping the small, fixed circles of our lives. Or, if we think of God as the great circle whose radius is infinity, we are the encompassed little

circles whose radii are intervals of time. This emergence of the infinite into space and time has been called "the Living Christ." Christ is God available to prayer as the Creator of all personal values, of the overflowing richness of "the good life."

FROM this Living Current pervading and sustaining the cosmos invisibly, we flow as lesser springs. God is the ever present Life that for eons has mysteriously broken through from spaceless existence into space, from eternity into time, at points on the cooling crust of this bit of detached star we call earth, the moist, sun-warmed ashes of which He, by the magic of life-principle, has been forming into myriad species of vegetable and animal life. The crown of this creative emergence is man, who is both star dust and spirit from Spirit. As star dust he is animal, but as spirit he has existence in the timeless world where he communes with Spirit.

We may also think of the Source, in D. H. Lawrence's phrase, as the "eternal life-flame." Men become stale, merely things in themselves, he says, when they lose contact with it. To be kindled in the flame means renewal. How to be renewed, reborn, revived? "The answer," he confesses, "will be difficult. It is not a question of knowing something, but of doing something. It is a question of getting into contact again with the *living* center of the cosmos. And how are we to do it?" The answer was given long ago, and is found in Jesus' technique of contact with the Eternal Life-Flame.

As Florence Wilkinson sings in "The Far Country,"

We cannot look beyond
The spectrum's mystic bar,
Beyond the violet light
Yet other lights there are,
And waves that touch us not,
Voyaging far.

Vast, ordered forces whirl
Invisible, unfelt,
Their language less than sound,
Their names unspeled.
Suns cannot brighten them
Nor white heat melt.

Here in the clammy dark
We dig, as dwarfs for coal,
Yet One Mind fashioned it
And us, a luminous whole;
As lastly thou shalt see,
Thou, O my soul!

To make prayer work is to let that Mind speak and act through us.

Treasure Hunting in Switzerland

WHERE PRECIOUS GEMS OF ANCIENT ART, ARCHITECTURE, AND EARLY CULTURE ABOUND

Marie Widmer

TO Switzerland, the Klondike of scenery, we had resolved to devote a goodly part of our summer vacation, but promptly upon our arrival on Helvetic soil, at Basle, to be exact, we discovered that this gorgeous land of the Alps is literally strewn with precious gems of another variety. They are gems of ancient art, architecture, and early culture, and this newly acquired knowledge converted our sightseeing trip into a veritable treasure hunt.

Basle, in recent years, has come to the fore as the seat of the Bank of International settlements and as Europe's busiest inland harbor. Previously, however, its location on the Rhine, adjoining the Franco-German frontier, had proved instrumental in making it prominent as a commercial and railroad center. Basle's silk ribbon weaving dates back to the sixteenth century, and its newer chemical industry supplies the four corners of the earth. Although of decidedly modern tendencies today, the city had its origin in the Roman era, and eloquent reminders of its glorious march through the centuries are its monumental gates, sculptured fountains, wrought-iron signs, and highly ornamented guild houses.

OUTSTANDING among Basle's many time-honored places of worship is the Cathedral, founded in 1010 A.D. by Emperor Henry II, a Romanesque-Gothic building of brilliant red sandstone and a roof covered with glossy green, white, and red tiles. In this edifice sat the famous Council of Basle, 1431-1449, which no doubt was indirectly responsible for the fact that the city became in the following century the adopted home of several prominent leaders of the Renaissance period, such as the savant Erasmus, Holbein, the artist-painter, Mattäus Merian, the engraver, and Frobenius, the printer. Basle was already a stronghold of the paper and printing industry in the fifteenth century. With the foundation of its university in 1460, it became a center of learning, and this rank it has maintained up to the present day.

Quite an animated spot is Market Square, where with a background of long-established acquaintance the farmer producers and city consumers conclude their transactions under rows and rows of spacious umbrellas. Directly in the background stands the Town Hall, a

stately Gothic building with a richly ornamented façade. There are statues all over, also doors carved of wood, and figures of the Holy Virgin and Henry II support the municipal coat of arms.

Being in quest of artistic gems, we naturally included a visit to the local picture gallery, in which are exhibited many of Holbein's masterpieces. His works included not only portraits and paintings, but frescoes, drawings of stained-glass windows, vignettes for books, and fountain statues. Works of Arnold Böcklin, a native of Basle, are also well represented in this museum and include, of course, his noted "Isle of the Dead," "The Battle of the Centaurs," and "Diana Hunting."

The history of civilization and art is on parade in striking completeness in

struct a picture of this spot in its heyday. The amphitheater, which used to accommodate 10,000 spectators, has been partially excavated, and we were told that open-air performances of Shakespeare's "Julius Caesar" would probably be given here during the summer season of 1935. At the present time the amphitheater accommodates 4000 spectators, and there will be room on the stage for 600 actors.

Rheinfelden, for the last hundred years a leading saline spa, was next in our itinerary and proved a delightful week-end abode. The little town dates back to 934 A.D. As its walls and towers are still partly preserved, there lingers about it an unmistakable and most delightful flavor of medievalism.

The Swiss people are justly fond and proud of the Rhine, which has its origin in the lofty mountain realm of the Grisons. Dotted along its winding course are, like a string of precious pearls, quaint old towns whose unspoiled charm is the delight of connoisseurs of beauty. Schaffhausen, now mostly known for its proximity to the magnificent Falls of the Rhine, is one of them. Here we were



Photo Spreng

REMAINS OF THE ROMAN AMPHITHEATER AT AUGST NEAR BASLE

the Historical Museum housed in the former Barfüsser Church. Here, too, are fresco fragments of the famous Basle "Dance of Death," an allegory much in fashion in the Middle Ages, when plague and pestilence were ever dreaded.

AFTER feasting on the beauty of these ancient gems, we proceeded on our treasure hunt to the neighboring locality of Basle-Augst known as Augusta Raurica to the Romans. It was founded by L. Munatius Plancus about 27 B.C. as a Roman military camp and settlement. Remaining fragments of the forums, temples, and theaters enabled us to con-

literally carried back to the days when knighthood was in flower. Well-preserved medieval dwellings, many with elaborate frescoes, lined cozy streets; old patrician residences with the quaintest of oriel windows bowed a welcome, and handsome fountains stood here and there like never failing friends.

Pictures of feudal days were revived in our minds as we beheld the Munot, a sixteenth-century fortress with walls sixteen feet thick. It occupies a commanding site on a hill and in its peaceful present-day status its spacious terraces are used for children's festivals and historical celebrations. Deer grazed contented-

ly in the deep, now verdure-clad moat, but the building is still entered by means of the drawbridge. On our way to the Munot terraces we passed huge cobblestoned halls, which, originally intended as a refuge for the people in case of danger, now contain collections of arms. As of old, the little bell in the Munot tower rings every night. This custom was

and humanitarian, was born here, and Richard Wagner found shelter and inspiration here when he was a political refugee from his homeland.

Modern Zurich is a triumph of new tendencies and new ideals, with magnificent art galleries and museums to emphasize the city's historic associations and culture. Yet Old Zurich, although on

ing program, and an afternoon cavalcade of the guilds, clad in colorful costumes, and carrying the insignia of their trade, is an outstanding feature.

ZURICH'S location on the river Limmat and immediate shores of the lake to which it has given its name is superb. We hiked and climbed in the environs, played tennis and golf, and the shimmering lake became a daily playground. Occasionally there were night festivals on these placid waters, with a full moon and languorous music weaving a spell of romance around us.

We still were hunting treasures, but had we not found all and much more than mere mortals can really expect to absorb on one sightseeing tour? Yonder, at the other end of the lake, as we had been informed, there would be the old chateau of Rapperswil, where for many long years, and until 1925, the Polish National Museum had found a haven of safety. And at near-by Wettingen, in the once great Cistercian Abbey now converted into a teachers' seminary, there would be early Hapsburg relics, glorious Renaissance choir stalls, and wondrous stained-glass windows. A few minutes farther, also on the Limmat, would beckon Baden, the beloved *Aquæ Helvetiæ* of the Romans. One hour by train, and there would be Lucerne, of whose scenic loveliness, frescoed houses, decorative fountains, covered bridges, and striking fortifications we had only en-



THE ANCIENT MUNOT, WITH WALLS SIXTEEN FEET THICK, AT SCHAFFHAUSEN ON THE RHINE

introduced to remind the people of Schaffhausen to render thanks to God for the protection received during the day, and when danger lurked, or when historical events were celebrated, the bell sent forth its warning or reminder to gratitude and prayer.

There is another bell at Schaffhausen which is worthy of a visit. It is enshrined in the shadow of the twelfth-century Romanesque cathedral, now used for Protestant services, and its inscription, "*Vivos voco, mortuos plango, fulgura frango*," inspired the poet Schiller to write his immortal "Song of the Bell."

IN Switzerland, the land of unlimited hydraulic resources, one travels electrically almost everywhere, and distances, which are not great to begin with, have thus been reduced in an amazing manner. Look us barely an hour from Schaffhausen on the Rhine to reach Zurich, often referred to by the Swiss as "Athens on the Limmat." "Why Athens?" we mused at first, for a merely cursory glance at Switzerland's largest city cannot reveal the infinite spiritual and artistic wealth it contains. However, through a well-informed native we learned of Zurich's genesis in the prehistoric era of the lake-dwellers and its subsequent development. The Romans and Alemanni left their imprints on these shores, but Charlemagne, and particularly his grandson Ludwig, laid the foundation of the city's greatness.

Throughout the ages Zurich was a favorite stopping-place of great intellects. Zwingli, the Swiss reformer, was pastor at the Grossmünster for twelve years. Heinrich Pestalozzi, the great pedagogue

somewhat reduced territory, is still there, with venerable churches, a formidable Rathaus, friendly fountains, and many interesting guild houses. In connection with the guild houses we recall with pleasure and happy anticipation an invitation given to us by a Zurich friend for the month of April in any year, when "Athens on the Limmat" pauses in its



Photo Wehrli

ALONG THE LAKE OF ZURICH

everyday activities to celebrate the passing of Winter and the arrival of Spring. The festival is called "Sechseläuten"; for on the stroke of 6 P.M. an effigy of Winter, known as "Bögg," is burned at the stake with impressive ceremonies. A parade of schoolchildren opens the morn-

joyed a first tantalizing taste by hearsay.

Treasures everywhere! But we could tarry no longer, and with feelings strangely intermingled with regrets that we had to leave, and with anticipation that these sights would be our reward on the next trip, we journeyed homeward.

STORYLAND

The Huckster Man

Bertha Gerneaux Woods

C RINKLY kale, and turnip greens,
Apples, plums, and beets and beans—
Oh, how nice and fresh they are,
Piled up in our huckster's car!

"Vitamins to make you grow
Big and strong," says Mother. "Though
We can't see them, still we know
There they are, in leaves and roots,
And these pretty, shiny fruits."
Then we choose some apples, sweets,
Spinach and a bunch of beets.
Mother takes her change, and I
Wave the huckster-man good-by!

A Spring Surprise

(A True Story)

H. C. G. and M. E. J.

THE robins, the bluebirds, and the grackles had all had advance information that spring had come in West Virginia, so they began to settle up their affairs in Florida, where they had been spending the winter.

Of course they had no money, so they had to pay their debts in other ways. They ate an extra lot of worms from Mr. Jones's orange groves to pay him for the use of his trees. They sang extra long and sweetly to Mr. Brown, who had allowed them to bathe and drink freely in his pond all the season. They also sang for Mrs. Lester to pay her for her land-rent—they had done a great deal of tramping and hunting on her ground.

Having settled everything to their satisfaction, they met together to decide what time to start and what air-route to take.

Before sunrise the next day they had eaten their breakfast, had said their farewells to the other birds, and were on their way north.

Now, the rest of my story will be about a pair of robins who came with this group of birds from the south, and who stopped in West Virginia to build a cozy nest in an apple tree that looked into a doctor's dining-room. The nest was finished and the four greenish-blue eggs were laid about Easter time. The leaves of the apple tree had already come out, and they sheltered but did not hide the nest from those who were watching it from the inside of the house.

Then one night a surprise snowstorm came and covered everything with a blanket of white.

Mother Robin didn't know just what to do—it was all so strange—but she brave-

ly sat still. The greenish-blue eggs must not get wet and cold!

The next morning's sunshine showed a strange sight—the edge of a nest and a mother robin's back all covered with snow, while a father robin sat with his feet on a snow-covered branch near by, calling to her to "cheer up, cheer up."

Soon Father Robin's cheery word was not so much needed, for the warm sun melted the snow and again the spring showed through.

For Whom Are the Sequoias Named?

THE magnificent sequoia trees of California, celebrated in a current moving picture, are named in honor of a Cherokee Indian who is as outstanding among the aborigines of North America as the sequoias are among the trees, for he was the first Indian to devise a system of writing a North American Indian language.

Sometimes known as George Guess, for his father was a German trader, Sequoia spent his entire life among the Cherokee Indians, and after his career as a hunter and fur trader in his native Tennessee was stopped, a hunting accident permanently crippling him, he turned his natural ingenuity to mechanics. He became a skilful silversmith and blacksmith. Although he spoke no English, by watching a blacksmith in a white village, he worked out a way to make his own anvil and other equipment. When nearly fifty, beginning to realize the importance of writing and printing for his people, he worked out this problem too. Entirely illiterate, Sequoia got hold of an old spelling book and after long study concluded that the Cherokee language consisted of the use of 85 sounds, or syllables, in the representation of which he used the English alphabet as far as it would go and invented and adopted other characters until he had a syllabary of 85 characters. When he presented his invention to the Council of the Cherokee Nation in 1821, it was at once recognized as of great value. Thousands of Indians learned to use it in a few days.

In 1822 Sequoia went to Arkansas to introduce his system among the Cherokees there, for whom communication with the Eastern group was important. A year later he settled in Arkansas, becoming active in Indian politics, until in his later years he became interested in finding a common Indian speech and gram-

mar, a quest which took him into the mountains of the West, where he died in 1843. Meanwhile, in 1828, appeared *The Cherokee Phoenix*, a weekly newspaper in Cherokee and English. Parts of the Bible were soon published in Cherokee using his system of writing. The American Bible Society published the whole New Testament in Cherokee in 1860. Some of the older Indians still read their language as written by Sequoia.

Children's Sayings

—A Kansas City woman had a caller who, while waiting for her hostess to come downstairs, talked with the three sons of the father.

"It is too bad," the visitor remarked, "that one of you boys could not have been a girl."

Indignant silence for a moment and then, backed by vigorous headshakings from the other two, the oldest expanded his manly seven-year-old chest and challenged explosively:

"Well, who'd 'a bin 'er? Jack wouldn't 'a bin 'er, and Bill wouldn't 'a bin 'er, and you can just bet your sweet life I wouldn't 'a bin 'er!"—*Kansas City Star*.

—Teacher was taking her class of young pupils in astronomy. The moon was the subject.

"Now," she said, "some people believe that there are fifty million people on the moon—" She paused as a titter of laughter reached her ears. "William," she snapped at one of the boys, "what are you laughing at?"

"I was just thinking, teacher, what a squeeze it must be up there when there's only a quarter moon."—*Answers*.

—Three-year-old Paul was coming down Mt. Mansfield in Vermont last September, when his father stopped the automobile to take in a friend. "Come, Paul," said his mother, lifting him on to her knees from the seat beside her, "sit on Mamma's lap, and let the lady have your seat." "I don't want to," was the reply, "I want to sit on my own lap."

—Johnnie," asked his mother, "what is all that noise on the back porch?"

"Mother, there's a thousand cats out there, fighting," said Johnnie, after a survey.

"Johnnie, you shouldn't exaggerate so. Now, how many are there?"

"There's five hundred, anyway."

"Are you sure?"

"Well, there's fifty."

"Johnnie, did you count them?"

"Well, there's our cat and Thompson's, and I won't come down another cat."—*American Boy*.

—Teacher—"Willie! Define the word puncture."

Willie—"A puncture is a little hole in a tire, usually found at a great distance from a garage."—*Pennsylvania Motorist*.

—"My papa's a mounted policeman," said little Pat to his mother's visitor.

"Is that better than being a foot policeman?" she asked.

"Course it is," replied Pat. "If there's any trouble, he can get away quicker."—*American Girl*.

—Teacher—"Tommy, can you spell 'fur'?"

Tommy—"Yes—f-u-r, fur."

Teacher—"Correct. Now tell me what fur is."

Tommy—"Fur is an awful long ways off."—*Pathfinder*.

Time and Tide

Current Opinion from the Press of the World

Not Quite Fulfilled

[*The Boston Post*, Boston, Mass.]

IN 1932 a political candidate for a high office concluded a rousing speech as follows: "Pass this bill, and within a year all those who are now idle will be employed at high wages; farmers will again be prosperous through heavy demand and high prices for their products; railroads will be running extra trains from coast to coast; taxes will be lowered; crime will disappear, and happiness be restored to the people."

What was this marvelous cureall, which was passed as the speaker demanded?

It was prohibition repeal. What rosy promises were made in its behalf!

A Messenger Passes

[*The New York Times*, New York City]

IN later years, when he turned from the laboratory to the philosophic contemplation of a world that he helped to fashion, Michael Pupin read messages in every star and flower, in every vibrating atom and etheral wave. Now that he has departed and this generation reviews his achievements and considers his sturdy personality and scientific honesty, it becomes apparent that his career was a message too. A red-fezzed Serbian herdsman landing at Castle Garden, ignorant of English, without money and friends, leaving his impress on his environment and ending his days a towering figure in science and engineering—the human message of his life is as inspiring as his technical triumphs. Opportunity as it was conceived by the founders of the nation opened wide the door at a simple peasant's knocking. He repaid the welcome with a hundred inventions that the country needed and with a generous gift of his rich technical knowledge to a host of students who became physicists and engineers. The story is told in his autobiography, "From Immigrant to Inventor," itself a message to those who have lost hope in society as we know it and who see only unemployment and starvation following in the wake of scientific progress.

Scientists shrink from identifying themselves with inventors. Pupin rejoiced in his inventive activities. Yet there was nothing of the tinkerer and whittler in him—the man who blindly performs a thousand experiments before he achieves success. A trained physicist, he approached a technical problem with all the aid that a powerful mathematical equipment could lend. What experiments were later to be performed stood revealed in the equations. Such inventions as the load coil, which for the first time made long-distance telephoning possible, the method of tuning which was applied in electrical engineering long before it was incorporated in every radio set, the rectification of alternating into direct current by means of the electrolytic cell, bear the stamp of the scientist rather than of the empiricist who rarely knows what he is likely to achieve and whose success must be attributed partly to inspiration, partly to accident. Yet there was imagination in all that Pupin accomplished—the imagination that one associates with a great artist.

It was this same quality of imagination that made him reach behind electric waves in

circuits and the glow of X-ray tubes in the hope of grasping the deeper truth of which they were but the expression. Hence the spiritual messages that they conveyed to him of the world that lies beyond human comprehension, and hence his chiding of the professors who lectured learnedly on the sound that comes from a bell but said "nothing of the message that the bell conveys to our souls." Overwhelmed by the evidence of organization that he beheld in nature, he never wearied of preaching his personal doctrine of Creative Coordination. Neither science nor philosophy, it was a squaring of the unquenchable religious faith that he brought with him from his Serbian hills with physical law and order—proof that laboratory research may not only open the way to technical success but cause the spirit of a physicist to unfold as well.

The Oberlin Resolution

[*The Springfield Republican*, Springfield, Mass.]

THE position of the Congregational Church on capitalism, or the profit system, as declared last June at Oberlin by the General Council, will doubtless undergo further clarification. The Oberlin resolution, which was so condemnatory of the present economic system as to suggest that American Congregationalism had "gone socialist," is now condemned by the corporation of the national council, which is the executive arm of the General Council; and the explanation is offered that the Oberlin resolution was adopted by a small minority of the General Council after most of the delegates had left for their homes. But as the corporation, which has the direct management of denominational funds and endowments, is itself a subsidiary body, its own pronouncement certainly lacks something of finality.

Even the General Council cannot dictate to the churches of the denomination what to think. The traditional independence of the units of that religious sect derives from Massachusetts Puritanism. In so far, however, as the General Council is a representative body, its pronouncements concerning social reform and the economic system of the country, as well as concerning theology or religious and spiritual values, are likely to be accepted by the public as, with certain reservations, authoritative. Doubtless the corporation has issued its repudiation of the Oberlin resolution as a challenge to this possible public conception of the socialist trend of the Congregational churches. The next General Council will not convene until 1936.

The Oberlin resolution has plainly proved embarrassing to the members of the corporation. For they are charged with the investment of church funds so as to yield interest, or profit, for the support of superannuated clergymen, their widows and orphans, and for carrying on the general work of the denomination. They have to be capitalist-minded in order to do a good job. But the Oberlin resolution denounces the present economic system which "depends for its existence upon exploitation of one group by another," and "creates industrial and civic strife and international war, precipitates periods of unemployment, perpetuates insecurity and all its attendant miseries, and progressively curtails the cultural and educational opportunities

of our people, thus destroying human values, moral and spiritual."

In some of its jurisdictions the Methodist Episcopal Church has gone about as far in denouncing the "profit system"—it should be called rather the profit and loss system—as the Oberlin resolution did. How the Methodist brethren, managing the investment of church funds for profit, get along has not come to the surface. But the Congregational brethren, who are responsible for church investments stigmatized in effect as immoral by the Oberlin resolution, are unhappy and they demand a showdown. They are entitled to it and the prospect is that they will get it.

Cultured Cabbage

[*The Christian Science Monitor*, Boston, Mass.]

DOUBTLESS it is true, as Shakespeare said, that a rose by any other name would smell as sweet—but if a cabbage is scientifically denatured, to the loss of its novel and quite individual fragrance, may it with propriety still be styled a cabbage? This question of the fitness of things almost is upon us, for the department of plant breeding, at Cornell University, lately announced the development of a new type of cabbage "which won't smell up the entire house" while in process of preparation.

It is an alarming assurance, though admirably intended, for a cabbage, most amiable of vegetables, has its place in our gastronomic affections precisely because it is a cabbage, and not something else. And so intimately is the fragrance of the cabbage identified with the quite incomparable flavor that to meddle with the former, or so it must seem to millions of Americans, is foolishly to jeopardize the latter.

Imagine the honest householder returning at twilight to his cottage, in pleasant anticipation of that substantial dinner the good wife will have prepared. He divests himself of his hat and overcoat, after greetings are exchanged, and strolls interestedly kitchenward, perhaps with the old yellow cat at his heels.

The scene is domestic and, in a quiet way, even romantic. Contentment will be there and the full savor of grateful living. "And what have we for dinner?" he will ask. "Why, corned beef and cabbage, to be sure," the little woman will reply, indicating the steaming kettle with its agitated lid. And not until then will he know it! Preposterously not until then! Something of satisfaction will have gone out of his existence, to be reasonably lamented.

It is a homely fragrance, indeed, but since it is part of the very genius of the cabbage, why must we seek to prohibit it, as though it were an attribute meriting shame rather than enthusiastic encore? Then, too, there are other considerations, as for example the correct literary employment of the true cabbage in imparting realistic atmosphere to certain phases of the American scene. An odorless cabbage, pallid and insincere, is wholly valueless in art, as anybody readily will comprehend. It is without scent, sentiment, or significance. You cannot convincingly reconstruct the old boarding-house, in a literary way, with one of those cultured Cornell cabbages simmering on the back of the stove. It is all lost endeavor.

Fellow citizens, these are singular times, restless and experimental. One day it may even become necessary for patriot trenchermen to spring to the defense of the onion.

Boston University Founders' Day

PRESIDENT MARSH DELIVERS ADDRESS ON THE LIFE AND CAREER OF DR. WILLIAM E. HUNTINGTON, THE "DEAR DEAN" AND SECOND PRESIDENT OF THE UNIVERSITY

"CHRISTIAN gentlemanliness" was described as the dominant characteristic of Dr. William Edwards Huntington, the second president of Boston University, whose life and career as an educator were interpreted by Dr. Daniel L. Marsh, president of Boston University, on Wednesday of last week in the fifth annual Founders' Day convocation of faculty, students, and administration in Trinity Church, in the address of the afternoon, "William Edwards Huntington—The 'Dear Dean' and Second President of Boston University."

Founders' Day is observed by Boston University alumni clubs throughout the world on March 13, the birthday anniversary of the university's first president, William Fairfield Warren. Traditionally the university president has chosen for his theme each year the stories of the founders and presidents whose achievements are closely entwined with Boston University history. Dr. Huntington's widow, who still makes her home in Newton Center, was in last Wednesday's audience, accompanied by a son and daughter.

The academic procession of faculty members, led by the chief marshal, Professor William G. Sutcliffe, followed a luncheon meeting of the board of trustees, held at the University Club, at which the election of two new members of the board was announced. They are Courtenay Guild of Boston and Nathan D. Prince of Hartford, Conn. Mr. Guild, brother of the late Governor Curtis Guild, Jr., has been for many years a prominent figure in Boston business and civic life and active in many public enterprises. Mr. Prince is president of a bank and of a trust company and also has been actively identified with numerous public enterprises in Connecticut.

The organ prelude at the convocation was played by Professor Raymond C. Robinson, and the postlude, by Dr. Francis W. Snow. The University Chorus of fifty voices, under the direction of Professor Stephen Townsend, presented choral selections. A tea followed the conclusion of the program, at the Women's Building, 146 Commonwealth Avenue, when trustees, faculty members, and students were guests of the Boston University Women's Council and the administration.

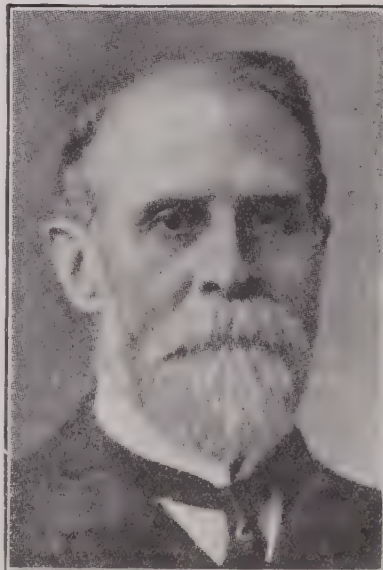
"THE appellations given by college students to professors and administrative officers are always interesting," said President Marsh in his address, "but it is doubtful if any appellation was ever more sincerely bestowed than the one given Dean Huntington. To students and faculty alike he was always the 'Dear Dean.' He had both perspicacity and pertinacity: he was sufficiently keen and quick of brain to know when people were trying to 'put something over' on him or to take advantage of his patience, and he could hold stubbornly to a purpose; yet he was so kind, so sincerely interested in students, good, bad, and indifferent students, that the students who issued 'The Hub' of 1900 wrote what many still feel was the perfect description of the 'Dear Dean,' namely: 'He was so benevolent, so merciful a man, that, in his compassion, he would have held an umbrella over a duck in a shower of rain.'"

Continuing, Dr. Marsh said among other things:

Christian gentlemanliness was the dominant characteristic of Dr. Huntington. Religion was a reality to him. He was as religious as President Timothy Dwight of Yale; but without Dwight's dogmatism, aggressiveness, forcefulness, and smashing logic. Dr. Huntington's religion warmed his whole life and mellowed all his conduct toward others. Yale people called their man "Old Pope Dwight." Boston University people called their man "The Dear Dean," and the most sovereign characteristic of each was thus disclosed.

As an octogenarian, Huntington reflected upon his early years in the ministry, and then upon his thirty-five years of service in Boston University, and said: "I look back upon that period as likewise a time of ministering; for it was in promoting Christian education, in laboring to build Christian character in the student body of the university, that I found the dominating motive."

In 1876, three years after graduating from Boston University, Mr. Huntington married Emma C. Speare, daughter of Alden



WILLIAM EDWARDS HUNTINGTON

Speare, and sister of Dr. E. Ray Speare, the present treasurer of Boston University. Five months of married happiness, and then Mrs. Huntington slipped away into the better country. The bereaved husband gave his beautiful young wife's patrimony to Boston University as the beginning of the Emma Speare Huntington Memorial Fund, which, increased by gifts from other members of the family, is the fund that supports the present department of counseling and student religious activities.

Four years after Emma's death, Mr. Huntington married his first wife's sister, Ella M. Speare, an elect lady who is still with us.

The "good old days" some persons, living in the past, still call them. Those days were good enough; but the university person who thinks they were better than the present does not have the spirit of William Edwards Huntington. He was never satisfied with them. He was always peering into the future. He never formulated, assembled, or catalogued his hopes and ambitions for the university. But I have read every word of the annual reports

he submitted as president, and I have been able to infer, by noting the things he emphasized, his ambitions for Boston University. I have only inferred them, but I believe that my inferences are valid.

Many of these ambitions were, of course, not discovered or originated by President Huntington. Some of them he inherited from his predecessor. Some were (and are) common to all progressive universities. But they do show what he desired for the university, and the interesting thing about it is that he pointed the way in which the university has developed. Some of his plans and purposes showed marked prophetic insight. We have reason to believe that if he had been president from 1903 to 1933, the development of the university would not have been strikingly different from what it has been.

BORN on July 30, 1844, on a farm in Hillsboro, Ill., one of eleven children, the young Huntington came of New England ancestors, his father having been educated at Hopkins Academy and at Harvard. At the age of 17 the lad enlisted in the Grand Army of the Republic and was mustered out at the close of the Civil War to follow his original ambition, that of a college education. After completing his undergraduate work at the University of Wisconsin, he came East to Boston, where he entered Boston University School of Theology in 1870. He was graduated in 1873 at the age of 29. Following study in Europe, in 1882, at the age of 38, the young man was appointed dean of Boston University College of Liberal Arts, later leaving this post to accept the presidency, after repeated urging, on Jan. 11, 1904. Following his resignation in June, 1911, Dr. Huntington was appointed dean of the Graduate School, succeeding the great philosopher, Borden Parker Bowne. He retired in 1917 and died on Dec. 6, 1930.

Dr. Marsh cited the following as Dr. Huntington's aims for Boston University, comparing with them current existing conditions:

1. The natural growth of the university must be safeguarded and fostered in every way, an ideal which has been faithfully adhered to through the years.
2. More and better trustees were desired. Today the group consists of 36 active and nine honorary members.
3. More money. The actual net assets of the university increased during Dr. Huntington's administration \$199,133. Since then they have increased \$4,718,547.
4. Great faculties. It was indeed a great faculty that Boston University had in Huntington's time, but we do that earlier faculty no dishonor when we declare that in training, in distinction, and in productive ability the present faculties are far superior to those of twoscore years ago. If "Who's Who in America" is a "Biographical Dictionary of Notable Living Men and Women," then 82 of our present faculty are "notable," for 82 are included in the current issue.
5. More men for the College of Liberal Arts, and this year there are registered in the entire university 5284 men and 4898 women.
6. A sane and modest development of athletics.
7. An enlargement of historical courses.
8. An enlargement of scientific courses, both of which have been a natural development.
9. University extension courses were inaugurated, a result of the inspiration of "courses for teachers."
10. The constitution of a department of education, now grown into the School of Education, and termed by discriminating observers the outstanding school of its kind in New England.
11. A course in music was fostered, and today Boston University has its six-year-old College of Music.
12. The older graduate and professional schools of the university, although not receiving so much of Huntington's attention, were not absent from his ambition.

His summary of the Mitchell case shows him to have been ambitious for a school of theology unrestricted by any outside authority. Today our great and famous School of Theology is limited only by its own sense of the responsibility of freedom.

13. He was ambitious for Boston University to be distinctive, to be of the best type.

14. An "esprit de corps" to solidify the university sections.

15. Adequate buildings and physical equipment. Today the university has an increase of \$2,245,852 in property since the day of William Edwards Huntington, part of it being the Charles River site for the new campus university. The logic of the courageous leadership of Huntington and Warren, applied to our new day, calls for the assembling of the university upon this strategic site.

Dean Arthur H. Wilde of the School of Education offered the invocation, Dean William M. Warren of the College of Liberal Arts read the Scripture, and Professor Warren T. Powell of the Department of Student Counseling and Religious Activities pronounced the benediction.

Many Faiths—One Faith

(Continued from page 273)

directions, Whitefield left a much smaller following than Wesley; for Wesley was a great organizer.

I do not mean by this that Mr. Wesley took any special interest in organization as such, but that he showed unusual gifts in meeting a given situation when once it was before him.

He lived and died a priest of the Anglican Church. He wished his followers to remain in her communion; but having made converts, he proposed to take care of them. That meant places to meet in and some kind of spiritual oversight. Any convenient place was acceptable, but finally it was found necessary to build meetinghouses of their own.

A number of other clergymen, trained for their profession and regularly ordained, had associated themselves with Wesley in his work. But the number was insufficient for the need. What was to be done? There were men without professional training for the ministry who were anxious to be of service; they knew their Bibles and the hearts of men. Wesley gave them his blessing and sent them out as lay preachers into numbers of hamlets which otherwise would have been without religious services.

Mr. Wesley was an autocrat in his relation to his societies. But he was not above seeking advice, and the calling of certain selected workers together for counsel and advice was the beginning of that government by Conferences which characterizes the Methodist bodies at the present time.

A desire arose to extend the work in the New World. Such missionary work would be in need of supervision; but no Anglican bishop would consecrate a bishop to take the oversight of the Methodist work in America. Certainly not!

But Wesley knew how to deal with the situation. He solemnly set apart Thomas Coke, a priest of the English Church, as superintendent of the Methodist societies that should be formed in the New World. There we have the beginnings of the Methodist Episcopal churches. But the Methodist bishop differs from his brethren in the Roman Catholic and Protestant Episcopal churches in that he is not regarded as a member of a higher order of the clergy. He is simply a Methodist preacher set apart by his brethren for the special work of administration, and clothed with the authority necessary for the proper performance of his task.

METHODIST Episcopalianism has a carefully worked-out system of government—the quarterly conference in the local church, the Annual Conference, embracing all the churches of a larger area, and the quadrennial General Conference, made up of delegates, lay and ministerial, representing the entire church. The secret of Methodism is in the spirit of sacrifice and devotion to the common good which makes it possible to work such a system.

Its efficiency is beyond question. Contrast the Methodist Church, which knows that every church is to have its minister and every minister will be put to work somewhere, with the situation in our more loosely organized fellowships in which churches are often pastorless for considerable periods while thoroughly trained ministers are vainly seeking congenial settlements, and we must agree that from the standpoint of efficiency the balance is wholly in favor of Methodism.

But think what it costs the minister and his family. Once in every year the Methodist minister takes his family with him (in spirit) and goes up to the Conference of his church and says:

Here we are; send us where we can do the most good; it is going to hurt, as we know from past experience; we like our work; we love our friends; it may mean the loss of a year in school for the children if we are sent elsewhere; it may mean financial loss; but never mind that; if it is better for my church to have a new leadership, or if we can do more good in some less attractive field—here we are, send us!

There is nothing that approaches it elsewhere in Protestantism. The zeal, the earnestness, the loyalty, the generosity of the Methodist laymen are known of all men. They are worthy of all praise. But when we ask for the secret of the success of the Methodist Church we shall find it in the single-hearted devotion and the self-forgetful sacrifice of the heroic women who live in the Methodist parsonages.

GUIDEPOSTS IN BOOKLAND

Essays and Sermons

THE IVORY SPIRES. By F. W. Boreham. The Abingdon Press: New York, Cincinnati, Chicago. Price, \$1.75.

Under the intriguing caption "The Ivory Spires," the well-known Australian preacher offers us his twenty-eighth volume to be published in the United States. Its two dozen chapters reveal an author who is both a delightful essayist and a forthright exponent of the Christian gospel. Certain of these studies are mainly interpretations of literature, as, for example, "The Factory Girl's Holiday," a survey of Browning's poem "Pippa Passes." A majority of the chapters are based on personal experiences and observations. Doubtless one of the pleasurable gifts of this volume is its happy reflection of the scenes and spirit of the great island continent and its environs. The readers of Dr. Boreham's previous works do not need to be reminded of his familiarity with the world of books, his keen appreciation of the unusual in life, his charm of style, and his acute spiritual sensitiveness. All together, this book meets the demands of an established tradition in a wholesome and gracious manner.

THE REFINER'S FIRE. By J. W. G. Ward, D. D., Litt. D., First Presbyterian Church, Oak Park, Ill. Harper & Brothers: New York. Price, \$1.

WHEN GOD HIDES. By Paul Scherer, Pastor of the Evangelical Lutheran Church of the Holy Trinity, New York City. Harper & Brothers: New York. Price, \$1.

The twenty-seventh and twenty-eighth volumes in Harpers Monthly Pulpit encourage one in the belief that all the good preaching has not yet been done. The ten sermons of Dr. Ward make it clear why he was chosen as the successor to G. Campbell Morgan in London, and why a dozen volumes of his addresses have found a market. Here, again, he conforms to his well-known poetic and whimsical style, creating moods and attitudes rather than arguing points. The voice of Paul Scherer has become widely familiar over the air, while in New England he has made many friends through his annual lectures at Northfield. His straight thinking and convincing logic aid many to deeper spiritual insights. The omission of "introductions" to the preachers in the more recent books of the series seems a real loss if the purpose of the publisher is to aid readers in becoming acquainted with the great American preachers.

GREAT QUESTIONS OF THE LAST WEEK. By B. H. Bruner. Cokesbury Press: Nashville, Tenn. Price, \$1.

Dr. Bruner has given here a series of sermons particularly appropriate to the Lenten season, covering salient events of the last week of Christ's life. The topics and texts are quite out of the ordinary line of discussion, and serve to expand the Lenten thought into larger application to the Christian life and service. The themes of the seven sermons are: "Who Is Jesus?" "By What Authority?" "God or Caesar?" "When Cometh the End?" "Which Commandment Is Greatest?" "What Is Truth?" "What Place Jesus?"

CHURCH SCHOOL

WILLIAM G. CHANTER

Dean of Wesleyan University

FIRST QUARTER, LESSON XIII, MARCH 31

The Pilgrimage of Simon Peter

Scripture Lesson: John 1:40-42; Luke 9:18-20; Mark 14:66-72; John 21:15-17; Acts 2:32; 1 Peter 5:6-11; 2 Peter 3:14-18.

Golden Text: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ."—2 Peter 3:18.

Thou art Simon . . . thou shalt be called . . . Peter.

IT is a long pilgrimage on which we have followed St. Peter during this quarter, and it begins with a man who was neither saint nor Peter. But it begins also with a meeting with another Man who stood before Simon and by that very stand made the moment of meeting a cross-road point in the fisherman's life. The source of Simon Peter's pilgrimage was the Man who could see in him more than any one else had ever been able to see, and had the power by the supreme magic of love and trust to make Simon see in himself the possibilities that were so plain to the insight of the Lord. If we can only bring our friends face to face with the great Master, surely there will be for them also this cross-road experience. And here it is well to remind ourselves that it was Andrew who brought Peter to that place for the first time. Today as long ago, the meeting with Jesus is the beginning of the great pilgrimage.

And Peter answering said, The Christ of God.

The pilgrimage leads to new powers of knowledge. The time came when the fisherman had gone far enough to be able to see in his great Friend what the crowd could not see. They could see only greatness, he could see the supreme revelation of God in manhood. Thus this incident on the road near Caesarea Philippi marks the direction of the pilgrimage—it moves in the direction of a clearer knowledge, a deepening penetration into the truth. But always that truth is in Jesus—He is the truth as following Him is the way to it.

Sometimes we are tempted to give up all idea

of ever getting those with whom we are working to the point where they see in the great things for which religion stands anything that carries with it supreme attraction. Most of the great throng of those who throughout His ministry stood to Jesus more or less in the relation of followers were more truly followers of the crowds which they helped to make up. But those who like St. Peter really followed and so were true pilgrims came to this vivid realization of the glory of His personality and hence to the knowledge that the things for which He stood were divine in their worth. Here again, the answer to all our doubts is to be found in the Lord Jesus. If we believe that He still lives and moves among men, then we have no right to doubt our fellows. The real ground for doubt is in ourselves. Why have we not the power to bring them out from the crowd, face to face with the God who is in Christ? If we lack that power, we have not gone far upon the pilgrim way.

But he began to curse, and to swear, I know not this man of whom ye speak.

Even when he had gone so far, Simon was not yet Peter. The pilgrimage passes through places of fierce danger. In Bunyan's allegory his pilgrims see the lions afar off, but there are times when the lions spring out suddenly, and such a time came to Simon when in the dawn the servants of the high priest called him a disciple of the Man who stood as a criminal before His judges. But we do not realize the full meaning to our great pilgrim of this ordeal unless we see that it taught him lessons that he sorely needed. Self-confidence had to be replaced by humility, trust in himself by trust in One stronger, before he could be the great foundation of the church of Christ. Defeats like this do not destroy the man who has really set his feet upon the pilgrim way. They recall him to a sense of his own weakness and they teach him to lean more constantly upon the Guide of all pilgrims.

Lovest thou me?

Always the goal of growth is love, the love of the Leader, as a great overpowering passion. The pilgrimage is, in a sense, complete when that love has appeared. And, to hark back to the last paragraph, surely one of the things that helped to fan the flame of Simon's love was the realization that his Master had forgiven his denial, nay, even more, had understood that it was no real treason at all. Where sin had abounded, there grace still more manifested itself in all its beauty.

Now, this question of the Lord to His disciple is one upon which every soul that would walk in the pilgrim way should deeply ponder. What does it mean to love the Lord Jesus? No transient flush of emotion, evidently, because it is here made the ground of a lifelong service of the most arduous kind. It is a deep and abiding but passionate loyalty that is the goal of the pilgrimage, and until a man has reached that he is not safe. It was only when Simon could say, "Lord, thou knowest all things; thou knowest that I love thee," that he was really Peter and saint.

This Jesus did God raise up, whereof we all are witnesses.

Yet the end of the pilgrimage for St. Peter was not the glowing ecstasy of loving fellowship with a glorified Lord. That is never the end of the Christian way. Bunyan's great allegory has been criticized because his pilgrims were concerned with the attainment of the heavenly city, not with making the way to it clear to others. It is a criticism that is not altogether justified, but it certainly does indi-

cate that the Christian pilgrim is seeking for a city which hath foundations not merely as a refuge but as a base of operations in the Holy War. St. Peter found his way to an understanding of Jesus, but his success in his search at once made him a powerful and ardent witness to the value of his find. It made him able to go back to the City of Destruction and warn its inhabitants to flee from the wrath to come.

In which is illustrated the perennial paradox of the Christian life. It is a pilgrimage away from the world that lies in sin and ignorance. It is the attainment of the Celestial City. It is the winning of a place with the saints in light. And yet it is also living in the world, and there witnessing to the vanity of the merely worldly and the glory of the kingdom of God. It is a constant denial of the world and an equally constant affirmation of the glorious possibilities that lie in it. It is the peace of God which passeth all understanding, and yet it is a never ceasing warfare for His righteousness. The Master Himself summed up this paradox when He said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The pilgrimage of Simon Peter brought him to a place in which all this paradox was resolved in a life redeemed by the power of the great world Conqueror whose conquest was the victory of crucified love.

Bits of Fun

—"Is this a fire insurance office?"

"Yes."

"Well, the boss says he's going to fire me at the end of the week and I'd like to take out a policy to protect me."—*Chelsea Record*.

—Anxious to prove his piety, a convert at a Negro revival went to his pastor and asked that he should be put to work in the Lord's vineyard.

"What would you like to do?" the preacher asked.

"Jes' anything," replied the convert. "Ah is ready to do whatever de Lawd axes me, jes' so hit is right and honorable."—*Exchange*.

—Walking down Whitehall, a young woman was addressed by a young German, who, raising his arm in salute, said: "Heil Hitler! Westminster Abbey, vere is he?"

The reply was prompt: "God save the King! It is around the corner."—*Montreal Star*.

—Aviator—"Do you wanna fly?"

Gushing Young Thing—"Oh, I'd love it!"

Aviator—"I'll catch you one."—*College Life*.

—Auto Salesman (explaining to green customer)—"This is the radiator and this is the fan."

Lady—"Oh, then, it's an all-season car!"—*Montreal Star*.

—At a dog show a lady was negotiating the purchase of a pup, bred from prize parents. "The parents of this dog," said the owner, proudly, "were never beaten, ma'am."

"Dear me," exclaimed the lady, "what well-behaved dogs they must have been! I'll take the pup."—*Toronto Globe*.

—"There is talk that the next war will be fought with radio."

"Well, I'm in training. I've faced some terrible programs."—*Exchange*.

—Professor—"Robert Burns wrote 'To a Field Mouse.'"

Voice (from rear of room)—"Did he get an answer?"—*Mirthquakes*.

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YOUNG PEOPLE

ELMER A. LESLIE

Professor in Boston University

March 31—*Making and Keeping Friends*

III. ENRICHING THE FRIENDSHIPS I HAVE.
JOHN 15:8-17.

"I Have Called You Friends"

THIS is one of the utterances of Christ which I prize the most. It puts discipleship on such a normal basis as to never take it out of the formal, into the vital. It is one thing to call Jesus "Master" or "Lord." It is another to call Him "Teacher." But to call Him "Friend" and to have Him call us "friends" brings Him closer to us than any other name for our relationship to Him could possibly do.

It is fitting, then, that we begin with this deepest of all relationships and ask how the friendship that I have with Jesus can be enriched. Let us face it honestly, frankly, and very simply. For one thing it can be enriched by familiarity. I can become far more familiar than I am with the thoughts of Jesus. I can read His words as we have them in the Gospels solely to know what His great ideas and ideals really were. Again, I can enrich my friendship with Jesus by communing with Him, sharing with Him, "in Jesus' name," my aims and aspirations, my defeats and failures, my resolutions and purposes. When I think of how abidingly useful to Christian devotion have been the hymns that are addressed to Jesus, it gives me confidence that I can address Him in prayer and talk out before Him and in His spiritual presence my greatest

yearnings and hungers. I am convinced, moreover, that one way to deepen the friendships I have with others is to deepen my friendship with Christ.

Delving Deeper into Friendship

Recently I had an experience that was full of illumination. I met a young man at a gathering of college youth in a great Mid-Western university. I saw him first when he was singing and there flashed between us a look of mutual interest. I wondered who he was and he seemed to be wondering who I was. At his suggestion to a common friend, the minister of that group of happy-hearted youth, we met. Then opened up a conversation. We both knew our time was limited, so we wasted no moments. He opened to me a problem that concerned his life work. He was studying, without joy or a sense of vitality, chemical engineering. Deep within him there had awakened, largely through contact with a young woman of beautiful Christian character, a glimpse of a kind of Christian human engineering which was now a possibility to him and which thrilled him to the core of his being to contemplate. Then I learned that he was groping for God, for the experience never yet attempted yet instinctively longed for, of prayer. It seemed to me, as we talked together, our friendship in those few moments was moving sacredly into the realms where in the deepest sense of the term "friend holds fellowship with friend." I knew when I left him to catch my train that I should never forget that conversation, and instinctively that because of its naturalness and its seeming pertinence to his need, he would never forget it. I am convinced that many friendships stay on the surface when they could and should get down into the deeps. How deep do you dare go with your friend?

A Common Love of the Beautiful, Good, and True

Many times friendships that have gone about as far as they could ever get directly, become indirectly enriched by being focused upon something significant in literature, music, or art. I have in mind a friendship that has been wonderfully enriched by a common love of poetry. Two friends who would have been strangely shy to discuss together their own thoughts about life's deepest ideals find it strangely possible to discuss those ideals as they find them in the poetry of Browning, or in the shrewd idealism of Robert Frost, or in the mystic note of Joyce Kilmer. Great literature becomes the medium of communion of lives that hunger for insight, poise, and power.

Likewise I have seen music take into a finer area of comradeship the relation between father and son, mother and daughter. For father and son to play together on musical instruments some simple thing from the soul of Beethoven is an experiment in the deepening of a precious family tie. For mother and daughter to play a piano duet is an experience in togetherness that is wondrously potent. He who would deepen his friendships should seek for common ties by the discovery and expression of elevating mutual interests.

Friendship's Creative Mission

I have felt a new truth in the rereading of the Scripture lesson of our topic. "Abide in my love," "Bear much fruit," are two clauses that belong together. The suggestion they offer when so conceived is that friendship with Jesus is creative. Love, when truly abided in, has power to awaken productivity. Friendship with Christ is a creative experience which leads to finer, greater usefulness. But what

is true in this deeper realm of friendship with Christ should in some measure be true of all noble friendship. The mission of friendship is never to stay on a dead level but to lift the friends to something greater than they know.

A good letter from the heart of a friend is a mighty tonic. In its inspiration we can go forty days and forty nights. And when letters can mean this, then to fail in keeping in touch with our friends is to miss the springs by the traveler's way, and, to change the figure, is to withhold just that human spark that could set glowing new and holy fires in their hearts.

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BOSTON DISTRICT

LETTER

THIS has been a year of anniversaries. ZION'S HERALD has been giving generous space to reporting these observances. Among them has been the celebration of one hundred years of Methodism in South Boston by Wesley Church. Former pastors and others brought greetings and good wishes. The pastor, Rev. A. T. Stewart, and his wife have captivated the people of City Point and the finest spirit of optimism prevails. The people have established a self-sacrifice month and already twenty-five have pledged one day's pay for the current deficit. Such sacrifice as is shown by these people whose salaries are very meager, put into action in some other churches, would revolutionize finances and transform deficits into surpluses.

Rev. Nicolo Notarapasquale is the popular pastor of the Italian Society that meets in Wesley Church. The Sunday school and Epworth League are joint organizations, representing the two societies. The superintendent of the school is a product of our Italian work. He is also the organist for both churches. A men's class with an average attendance of twenty-five meets on Sundays, and a Bible class of thirty-five during the week.

The foregoing is but one illustration of the fine results of the labors of the past in our bilingual missions. The superintendent of Trinity, Cambridge, school is a Portuguese. One of the vice-presidents and the treasurer of the Boston District Epworth League are members of the First Italian Church. The superintendent of the St. Paul's Italian church school in East Boston is a senior at Boston University, while the secretary of the First Italian quarterly conference is a graduate of Boston University.

Rev. B. F. Kubilius of St. John's Lithuanian Church, South Boston, reports congregations of from 100 to 125 each Sunday. These people, out of employment for the most part, have raised more than \$1100 during the past year.

The First Italian Church has made great progress in developing its own workers. Classes of instruction under Mrs. Giambarresi include young people not only from this church but also from East Boston. One visit on a Thursday evening revealed a prayer service with seventy-five adults, an Intermediate League and a Junior League with an equal number of young folks. The Epworth League held its second annual preaching mission when large groups of young people listened with profit to the messages brought by visiting pastors. These young men and women are not only working to bring others to Christ but also toiling incessantly to raise money for their society.

Of all the church celebrations, none will be heralded more widely than the one at Morgan Memorial, where they have fittingly marked the fortieth year of Dr. Helms's pastorate. Today Morgan has \$1,022,927 worth of property without a cent of mortgage. More than a quarter of a million is paid each year for wages to ten thousand workers. Two thousand children are cared for at the Children's Settlement. These come from thirty-two nationalities. The

Seavey Settlement furnished 13,000 beds and 11,300 meals during the year. The morning chapel broadcast is bringing comfort and courage to thousands. May Dr. Helms have strength to pursue his efforts for many years to come!

DORCHESTER, Baker Memorial, in appreciation of its pastor, Dr. Frederick Palladino, presented him with a purse of money and the quarterly conference has asked for his return for another year. Some refinancing that will bring larger returns on investments has been made.

Judging from the pastor's report, which is in itself a model, St. Mark's, Brookline, is one of the busiest churches on the district. Its great choir is to go on the air in a national hookup April 7 at 10 A.M. The program will include an address by President Daniel L. Marsh. Dr. William R. Leslie, in addition to carrying on his own pastoral labors, addresses the School of Theology, preaches at King's Chapel, is chaplain for the firemen, and also big brother to many pastors whom he helps by delivering lectures on his wide travels.

Winthrop has one of the most beautiful edifices in New England. To have raised and paid \$180,000 during depression years speaks volumes for the sacrifice of these devoted people and for the wise leadership of Dr. C. Oscar Ford, who for ten years has been the pastor. Never once has this church failed to meet the interest and payment on the mortgage.

Greenwood Memorial is planning to celebrate the thirty-fifth anniversary of the locating of the church on the present site. The people insisted that the pastor, Rev. E. L. Farnsworth, should return for the eleventh year to add to the delight of the occasion. This is one of the most enthusiastic and harmonious societies on the district.

While industrial conditions at Newton Upper Falls are very bad, the church is producing more of the Christian commodity than ever. The social gospel is being practised, and not preached merely. The pastor, Rev. G. V. Shedd, is a member of the mayor's relief committee for the city of Newton.

Newton Church has one of the best records for finances for the past year. This year \$500 has been added to the budget for music. Excellent congregations have greeted the pastor, Rev. H. B. Hill, both morning and evening.

St. Andrew's, Jamaica Plain, under Rev. Arthur Wright, has painted the church and parsonage, laid new sidewalks, and erected an iron fence in front of the church. A loyal member has presented a piano to the society. This church has a fine record for benevolences, especially for paying regularly each month the amount received.

AT Allston a new men's club and class has been organized with a definite object in view. Men's organizations come and go like the seasons and the chief reason is the lack of a challenging program. The men of our churches could learn much from the women about how to maintain a continued and vigorous existence.

Dr. F. D. Taylor has been invited to return to Watertown for the sixteenth, yes, the seventeenth year also, when this fine society will hold an elaborate celebration of the one hundredth

anniversary of the establishing of Methodism in Watertown. A Wesley Fellowship has been organized with more than fifty young married couples composing its membership. This church is wise in its endeavor to save the great loss that comes to so many churches after young people leave the League.

The Women's Club of Milton receives the banner for payment of the largest subscription to the church. This society is meeting all its bills and reducing its mortgage on the first unit. When the time comes that the sanctuary can be built, we shall have in this fine residential section one of our strong churches. Rev. H. H. Cramer is unanimously invited to return for an eighth year.

Churches seem to delight in long pastorates on the Boston District. Rev. Eaton B. Marshall has been invited to return for his twelfth year to the Roslindale Church. The finances are much better this year than last. The Ladies' Aid with a membership of twelve has earned \$500.

Stanton Avenue, Dorchester, held its quarterly conference without the presence of its pastor. A sense of sadness filled the room, not only because Dr. Joseph M. Shepler was confined to the hospital, but because he expressed to the conference his desire to ask for the retired relation at the next Annual Conference. The quarterly conference, instead of accepting his wish as final, unanimously invited him to return for another year. Dr. Shepler, if he does retire, is closing his active ministry in a blaze of glory. No pastor and mistress of the manse could be held in higher esteem than are Dr. and Mrs. Shepler.

THE remnant at East Boston, Union, refuses to be carried out by the undertow of the outrunning tide. A women's organization, headed by Mrs. George H. Carter, earns large sums of money and would do credit to many a stronger society. The leaders of this church in many cases live outside of East Boston, but their loyalty to the mother church brings them back every Sunday. Rev. Herbert T. Coontz is the popular pastor and can return as long as he wishes to live among these people.

At Atlantic, Rev. H. W. Bock and his people are still struggling under a very heavy financial load. They are, however, meeting the demands of the bank and paying other current expenses. This year the church aid collection from the Boston District goes to this church. The district has a fine opportunity of making a great gesture toward saving the sanctuary. I trust every pastor who reads this will see that an offering, large or small, is given.

Newtonville is rejoicing over the payment of a mortgage of \$28,600 on the church and also one of \$4000 on the parsonage. This has been made possible by the generous legacy from the late Arthur H. Soden. All together, about \$75,000 has been received. The income of the remainder is to be used for property maintenance. An oil heater delights the heart of the pastor in the parsonage. This is one of the few churches where a strong men's club is maintained. The women's association has earned more than \$1200. The women's Bible class, which is also a benevolent association, has earned \$850 during the year. Professor W. J. Lowstuter continues as the popular teacher of the class. This church also will have a celebration next year—its seventy-fifth anniversary. The pastor, Dr. L. W. C. Emig, reported for 1934 the largest number of accessions to the membership of the church of any year in its history.

Charles S. Otto

CHURCH REGISTER

HERALD CALENDAR

Ladies' Aid Union of the New England Conference, Fortieth Anniversary, College Avenue Church, West Somerville, March 29
 Boston Methodist Social Union, Dr. William Trufant Foster, Speaker, Boston Chamber of Commerce Building, April 15
 Editorial Council of the Religious Press, Hotel Willard, Washington, D. C., April 23, 24
 Book Committee, Annual Meeting, New York City, April 30
 Board of Bishops, Semiannual Meeting, Chicago, Ill., May 15-19
 Rural Life Sunday, May 26
 Church Conference of Social Work, National Conference of Social Work, Montreal, Canada, June 9-15
 Board of Home Missions and Church Extension, Annual Meeting, Philadelphia, Pa., Nov. 18-20

CONFERENCES OF BOSTON AREA

East German, Philadelphia, April 3, Bishop Wallace E. Brown
 Eastern Swedish, New York, April 25, Bishop Titus Lowe
 Maine, Houlton, May 8, Bishop Adna W. Leonard
 New England, St. Paul's, Lowell, May 1, Bishop Leonard
 New England Southern, Taunton, June 12, Bishop Charles Wesley Burns
 New Hampshire, Rochester, April 24, Bishop Burns
 Vermont, Springfield, May 21, Bishop Brown

PREACHERS' AID SOCIETY—The annual meeting of the Preachers' Aid Society of the New England Annual Conference of the Methodist Episcopal Church, at which corporators, annual donors, and life donors may be present, will be held at 4 P.M. on Monday, March 25, 1935, at Wesleyan Hall, 581 Boylston Street, Boston, for the purpose of the election of officers and corporators for the ensuing year and for the transaction of any other business which may properly come before the meeting.

VINCENT P. CLARKE, Sec.

NEW STEREOPTICON LECTURE—"We Would See Jesus" is the title of a new stereopticon lecture on the life of Christ which has recently been released by the Stereopticon Department. The fifty slides cover the main incidents of the gospel story and are from the best of old and modern artists. The text is made up of appropriate selections from the American Standard Edition of the Bible. The lecture is available from the regular stereopticon distribution offices. There is a rental charge for this set of \$2 plus transportation.

BOSTON METHODIST PREACHERS' MEETING—Monday, March 25, 10.45 A.M., Wesleyan Hall, 581 Boylston Street. Speaker, Professor Clyde E. Wildman.

H. M. S.—The semiannual meeting of the New England Conference Woman's Home Missionary Society will be held Wednesday, April 3, at the Cliftondale Methodist Episcopal Church. Sessions at 10.30 A.M. and 1.45 P.M. Speakers: Mrs. Robert Stewart, secretary of the National Hospital Bureau; Mrs. Elizabeth Smith, social worker, Medical Mission Dispensary; Miss Hattie B. Cooper, chairman Cooper Community Center Committee. Pageant, "Beyond the Candle's Beam." Luncheon tickets, 40 cents. Make reservations with Mrs. E. E.

Attleboro Springs, Attleboro, Mass.

Visiting Week, Mar. 24—Mar. 31
 4 Act Play, Tuesday, Mar. 26, 2 P.M.
 40 Pc. Schubert Concert Orchestra, Mar. 28, 8 P.M., 35 cents.

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Some of Our Contributors

FREDERICK D. LEETE, Omaha, Neb.; resident bishop of the Omaha Area of the Methodist Episcopal Church.

ERNEST A. MILLER, Lawrence; pastor of Central Methodist Episcopal Church.

HOWARD A. PEASE, Fitchburg; minister of the First Parish Unitarian Church.

Foster, 14 Sunnyside Avenue, Saugus. To reach church take Hart's Bus for Cliftondale from Malden Square, or Cliftondale electrics from Central Square, Lynn.
 HELEN P. BROWN, Cor. Sec.

SUMMER SCHOOL FOR RURAL MINISTERS—The office of the Home Missions Council, 105 East 22d Street, New York, N. Y., has available its annual announcement of special schools for ministers in town and country churches to be held during 1935. The price of the leaflet, which is entitled "Continuing Education for the Minister in Town and Country—1935," is three cents a copy. Rates for quantities on application.

BROCHURE ON BISHOP OLDHAM—In a radio address over Station KDKA, Pittsburgh, on March 3, Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions, offered to send a copy of a brochure and photograph of Bishop William F. Oldham, retired, to all listeners-in requesting them. A large number of requests have been received. Dr. Diffendorfer now makes the same offer to all readers of ZION'S HERALD. If you wish a copy of the brochure and a copy of Dr. Diffendorfer's address, write him at 150 Fifth Avenue, New York City.

LADIES' AID UNION—The Springfield District Ladies' Aid Union will hold its semi-annual meeting and election of officers Friday, April 5, at First Methodist Episcopal Church, Greenfield, with sessions at 10.30 A.M. and 2.15 P.M. Dr. Herbert F. Randolph, speaker; Mrs. W. W. MacLeod, soloist. Make luncheon reservations with Mrs. G. G. Stevens, 89 Davis Street, Greenfield (dial 4688).

M. ETHEL HEGENSCHIED, Pres.

Notice to Conference Secretaries

To the Secretaries of Annual Conferences of the Methodist Episcopal Church, Greetings:

THE General Conference of 1932 fixed the ratio of representation in the next General Conference (1936) at 1 ministerial delegate for 60 members of an Annual Conference.

This means that each Annual Conference will be entitled to at least 1 ministerial delegate and 1 lay delegate.

It means that an Annual Conference must have 100 members, or more, in order to have 2 ministerial and 2 lay delegates in the General Conference.

It means that an Annual Conference must have 160 members, or more, in order to be entitled to 3 ministerial and 3 lay delegates.

It means that an Annual Conference must have a membership of 220, or more, in order to have 4 ministerial and 4 lay delegates.

The same ratio will prevail for Conferences entitled to delegates beyond the number of 4 of each order.

Please read carefully Paragraphs 40 and 573, Discipline 1932, and be governed strictly thereby.

If any Annual Conference secretary has not yet reported to the secretary of the General Conference the number of delegates to be elected under this new ratio, be sure to report at once. Correct and complete response to this request is invited by the undersigned.

JOHN M. ARTERS,
 Secretary General Conference,
 700 Hammond Street, Bangor, Me.

TWO POINTS
TO
BEAR IN MIND

1. By action of the Boston Wesleyan Association, payment in advance on all subscriptions to ZION'S HERALD is earnestly requested.
2. Subscription renewals should reach the HERALD office at least thirty days before the expiration date. The paper will not be continued without specific notification.

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An Upright Piano is needed in the dormitory of Boston University School of Theology. Students would greatly appreciate the gift of a second hand piano or would pay a small sum for one. Please write particulars to Reverend George A. Warmer, 72 Mt. Vernon St., Boston.

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New England Methodist Church Directory

CONNECTICUT

SOUTH CHURCH
(Methodist Episcopal)
Main Street, Manchester, Conn.
Sunday Services
9.30 Church School
10.45 Morning Worship
7.30 Evening Service
Leonard C. Harris, Minister

MAINE

FIRST CHURCH
155 Pine Street, Bangor, Maine
Church School 9.30 A.M.
Morning Worship 10.45 A.M.
Epworth League 6.00 P.M.
Evening Service 7.00 P.M.
Rev. Louis S. Staples
160 Essex Street, Bangor, Maine

PLEASANT ST. CHURCH
Waterville, Maine

Sunday Services
Church School 9.45 A.M. Worship 11 A.M.
Student Forum 6.30 P.M. E. League 6.30 P.M.
Worship 7.30 P.M.
Harold Charles Metzner, 20 Center St

MASSACHUSETTS

CHURCH OF ALL NATIONS

Morgan Memorial, Boston, Mass.
Sunday Services
English 10.45 A.M.
Italian 10.45 A.M.
Colored 4.00 P.M.
Syrian 5.30 P.M.
Rev. E. J. Helms, Supt.
Residence, 119 Palfrey St., Watertown, Mass.

COPLEY CHURCH, BOSTON

Exeter and Newbury Streets
Edward A. Elliott, Pastor
Sunday services 11 A.M. and 7.30 P.M.

FIRST CHURCH, BOSTON

The Church in the Heart of the City
Temple Street, Beacon Hill
Arthur Dexter Stroud, Ph.D., Minister
Services Sunday 10.45 A.M., 7.30 P.M.
(No evening service in July and August)

TREMONT STREET CHURCH

Tremont Street at West Concord Street, Boston
Birthplace of the Woman's Foreign Missionary Society.
Visit the shrine room.
Sunday services, 10.30 A.M. and 7.30 P.M.
Azariah Foster Reimer, Minister.

CENTRAL CHURCH

66 West Elm Street
Brockton, Mass.
Sunday Services
Morning 10.30
Evening 7.00
Orville Edward Crain, Minister
258 West Elm Street, Brockton, Mass.

ST. MARK'S CHURCH

Corner Park and Vernon Streets
Brookline, Massachusetts

Sunday Services
Church School 9.45
Morning Worship 11
Evening Service 7
Dr. William R. Leslie, Minister
1455 Beacon Street, Brookline, Mass.

EPWORTH CHURCH

"The church with the Wesley Foundation"
Near Harvard Sq., Cambridge, Mass.
Morning Worship, 11.00 o'clock
Student Discussion Group, 12.10 P.M.
Wesley Foundation, 7.30 P.M.
J. Lester Hankins, Minister
38 Langdon Street, Cambridge, Mass.



FIRST CHURCH, FITCHBURG, MASS.

Corner Fox and Elm Streets.
Sunday Services: 9.30 Church School
10.45 Morning Worship
6.00 Epworth League
7.00 The Friendly Hour
Rev. Arthur Hopkinson, Minister
Residence, 58 Oliver Street.

CENTRAL CHURCH

Opposite "The Common," Lawrence, Mass.
9.30 A.M. Church School
9.45 A.M. Young People's Forum
10.45 A.M. Public Worship
Ernest Albert Miller, Minister
1 Logan Street, Lawrence, Mass.

MALDEN CENTRE CHURCH

Pleasant and Washington Streets
10.30 A.M., 7.00 P.M.
Ministers
William S. Mitchell
Mont M. Thornburg

FIRST CHURCH, MELROSE

Church School 9.30 A.M.
Morning Worship 10.45 A.M.
Young People's Forum 6 P.M.
Epworth League 6 P.M.
Minister, Rev. John L. Ivey
Residence, 647 Main St.

FISK MEMORIAL CHURCH, NATICK

Sunday Services: 10.30 A.M. and 7 P.M.
Minister, Rev. Guy H. Wayne
Residence: 5 Clarendon Street
Centennial celebration of the Church, May 19-26

NEWTON CENTRE CHURCH

Cor. Langley Road and Center Street
John C. Wingett D.D., Pastor
Church School 9.45 A.M.
Morning Worship 11.00 A.M.
Young People's League 6.30 P.M.

NEWTONVILLE CHURCH

Newtonville, Massachusetts
Church School 9.45 A.M.
Worship and Sermon 11 A.M.
Junior High School League 4.30 P.M.
Young People's Meeting 6.00 P.M.
Rev. Laurence W. C. Emig
440 Newtonville Ave.

MEMORIAL CHURCH, PLYMOUTH

in
"Ye Olde Pilgrim Towne"
Sunday School 9.30 A.M.
Worship 10.45 A.M. and 7 P.M.
Minister, Rev. J. Arthur Edwards
Residence, 8 Brewster St.

WESLEY CHURCH, SALEM

North Street off Essex
Rev. John Hoon, Minister
Church School 9.30 Epworth League 6.15
Morning Worship 10.45 Evening Service 7.30
Midweek Thursday 7.45

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BAKER MEMORIAL CHURCH

State and Warren Streets
Concord, N. H.
Sunday Morning Worship 10.30
Junior League 3.30
Young People's Service, 6.30
G. Ernest Thomas, Minister
8 Green Street, Concord, N. H.

ST. LUKE'S CHURCH

Derry, New Hampshire
Ray H. Cowen, Minister
William B. Locke, Minister Emeritus
Sunday Services
Morning Worship, 10.30
Church School, 12.00
Epworth League, 5.30
Evening Worship, 6.30

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Church School, 9.45; Youth Program, 6.15
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Allen E. Claxton, Pastor
Lila A. Dixon, Assistant
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Church School 9.45 A.M.
Morning Worship 11.00 A.M.
Evening Worship 7.30 P.M.
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WASHINGTON PARK CHURCH

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Providence, Rhode Island
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Minister:—Maurice E. Barrett, D.D.
250 Massachusetts Ave.,
Providence, R. I.

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A Thrilling General Conference

(Continued from page 266)

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BOOKS JUST RECEIVED

THE CHURCH AND SOCIETY. By F. Ernest Johnson. The Abingdon Press: New York, Cincinnati, Chicago. Price, \$2.50.

WAR IS A RACKET. By Smedley D. Butler. Round Table Press, Inc.: New York. Price, \$1.

THE HILLIKIN. By Rollo Walter Brown. Coward-McCann: New York. Price, \$2.50.

MEDIEVAL LEGENDS OF CHRIST. By A. S. Rappoport, Ph.D. Charles Scribner's Sons: New York. Price, \$3.

THE NEW TESTAMENT IDEA OF REVELATION. By Ernest Findlay Scott, D.D. Charles Scribner's Sons: New York. Price, \$2.

A LAWYER'S PHILOSOPHY OF LIFE. By Percy W. Gardner. The Beacon Press, Inc.: Boston. Price, \$1.

RECENT DEVELOPMENT OF RELIGIOUS EDUCATION IN THE METHODIST EPISCOPAL CHURCH, SOUTH. An Interpretation by E. B. Chappell. Cokesbury Press: Nashville. Price, \$1.50.

THE TRUTH OF CHRISTIANITY. By Lt.-Col. W. H. Turton, D.S.O. Twelfth Edition. Wells Gardner, Darton & Co., Ltd.: London.

BEAUTY FOR ASHES. By Grace Livingston Hill. J. B. Lippincott Company: Philadelphia. Price, \$2.

DIED

[Obituaries are limited to one hundred words, and except in the case of ministers, their wives or widows, a charge of one dollar will be made for the insertion]

JOHN ARMSTRONG

AFTER sixty-seven years of Christian living, John Armstrong died in Lunenburg Feb. 25. He was a member of the Leominster Methodist Episcopal Church for forty-four years, fourteen of which were spent as class leader. As a local preacher, he filled

many district pulpits. During the War he was director of religious education at Camp Devens. At his death he was a member and trustee of the Lunenburg Church. He was a constant reader of *ZION'S HERALD*. He leaves his widow, two sons, James E. and John B., of Detroit, and two daughters, Mrs. Muriel Arnold and Mrs. Philena Harrington of Lunenburg. Services were conducted by Rev. Herbert G. Buckingham and Rev. John A. Stevens. Interment was in Lunenburg.

THE WEBSTER FUND

The Boston Wesleyan Association invites contributions of cash in any amount or a remembrance in wills. Such funds as are received will be added to the principal of the "Webster Fund." This fund was established by the late Frank B. Webster, who left a sum of money the income of which was to be used in sending *ZION'S HERALD* to missionaries at home or abroad, or to long-time readers who were no longer financially able to subscribe for themselves.

Money so received will be invested by the Association in this permanent fund, the income of which will go on through the years providing this helpful service.

SUGGESTED FORM OF BEQUEST

"I give and bequeath to the Boston Wesleyan Association, a corporation duly established under the laws of Massachusetts, the sum of \$——, to be added to and become a part of its fund known as the 'Webster Fund.'"

Address *ZION'S HERALD*

581 Boylston Street, Boston, Mass.

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WINDOWS REPAIRED

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129 HAWTHORNE STREET, MALDEN, MASS.
FORMERLY OF BOSTON

The Liquor Harvest in Massachusetts

WEEK ENDING MARCH 15, TOGETHER WITH FIGURES FOR CORRESPONDING WEEK
A YEAR AGO

	1935	1934
PERSONS KILLED by motor vehicles,	4	12
OPERATORS CONVICTED of driving under influence of liquor,	149	86
LICENSES AND REGISTRATIONS SUSPENDED OR REVOKED for driving under influence of liquor,	125	45
SENTENCES IMPOSED in liquor convictions,	114	70
APPEALS AND INDICTMENTS,	47	21

From the Report of Frank A. Goodwin, Registrar of Motor Vehicles of the Commonwealth of Massachusetts

member of Trinity Methodist Episcopal Church, Springfield. Besides his parents and the sister already mentioned, he leaves his wife, the former Rachel M. Tuttle of Rutland, Vt.; a year-old daughter, Suzanne; and another sister, Mrs. Edward B. Farmer of St. Johnsbury, Vt. Funeral services were held at the Dickinson-Streeter undertaking parlors in Springfield on Wednesday afternoon of last week, Dr. F. Marion Smith and Dr. Charles W. Jeffras officiating. Interment was in the old Springfield cemetery.

Columbia Broadcasting System in cooperation with the statistical staffs of Dr. Daniel Starch, noted research expert, and of the McGraw-Hill Publishing Company.

The last of the series of children's plays being presented in Boston this winter under the auspices of the Boston University Women's Council will be given on Saturday of this week, March 23, at the Repertory Theater. On that day, morning and afternoon, the Clare Tree Major Company will be seen in Louisa Alcott's "Under the Lilacs."

A chair of Biblical history, literature, and training, named for the late Senator James Harlan, member of Lincoln's cabinet and president of Iowa Wesleyan University, has been established at Lincoln Memorial University, Cumberland Gap, Tenn., according to an announcement made by Chancellor John Wesley Hill. A gift of \$5000 from Senator Harlan's daughter, Mary, widow of Robert T. Lincoln, was among the larger contributions received toward the endowment of the chair.

A gift of \$235,000 by Senator James E. MacMurray, chairman of the Acme Steel Company, Chicago, Ill., to Garrett Medical Institute, Evanston, Ill., was announced on Monday of last week at the mid-year alumni gathering at the seminary. "Senator MacMurray's gift was a conditional gift which was made possible by another gift of \$40,000 from an unnamed friend," said Dr. Horace G. Smith, president of Garrett, in making the announcement. "These and other gifts have reduced the debt of Garrett by \$425,000 in the last fifteen months."

The School of Religious Education and Social Service of Boston University will hereafter be known as the School of Religious and Social Work. This change in name is being made in the course of readjustments in the work of the school and in view of enlargements in its training program.

BRIEFLETS

Dr. Sherwood Eddy's spring lectures at Boston University School of Education will be delivered on three Wednesdays, March 27, April 3, and April 10. On these dates Dr. Eddy will give two lectures each, one at 4.15 P.M. and the other at 7.30 P.M. His subjects will be: March 27—"New Alignments in Europe" and "Russia Today and Its Challenge"; April 3—"Storm Over Asia" and "The Crisis in China and the Far East"; April 10—"War or Peace?" and "Danger Zones of Our Social Order." Single lectures will be open to the public.

The arrest or detainment of seven hundred German pastors by Nazi officers is reported in an Associated Press dispatch from Berlin Sunday. This resort to force is a part of the Nazi drive to stamp out religious opposition throughout the country.

There are 25,551,569 radio receiving sets in 21,455,799 homes in the United States—more than twice the number of residence telephones—and the total number of radio listeners over ten years of age is placed at 70,804,137. These new figures are contained in what is believed to be the most comprehensive radio survey ever undertaken and just released by the

of the Moslem
the National Chris-
dia, and secretary-trea-
Christian Literature for
Committee, may fulfil a long-
desire to make the first-hand ac-
quaintance of the Moslem countries on
this route. After a brief visit in Eng-
land in May, the family will continue
their journey to the United States.

—Bishop Charles Wesley Burns an-
nounces an exchange of pastorates be-
tween Rev. Harry Belmont Hill of New-
ton and Rev. Dr. C. Oscar Ford of
Winthrop, Mr. Hill being appointed to
Winthrop and Dr. Ford to Newton.

—Rev. Fred G. Neal of East Liver-
more, Me., and Mrs. R. H. Johnson, wife
of Rev. R. H. Johnson of Howland, Me.,
are patients at the New England Dea-
coness Hospital. Each is making a good
recovery following an operation. Mrs.
W. C. Arnold, wife of Rev. W. C.
Arnold of Lynn, enters the hospital on
Tuesday of this week for a double opera-
tion. She expects to be there for a
period of three weeks.

—The hearts of Rev. Dr. and Mrs.
George A. Martin of Springfield were
gladdened a week ago Sunday by the
birth of a grandchild, George Robert, son
of Mr. and Mrs. Charles Macdonald
(Lillian Martin) of Cambridge, but on
the following day were stricken with
sorrow by the sudden death of their only
son, Robert Otis, which, as noted briefly
in last week's HERALD, occurred early
that morning. The young man was
born in Rumford, Me., twenty-eight years
ago, attended Wilbraham Academy and
Wesleyan University, and at the time of
his death was associated with a Spring-
field insurance company. He was a

LEVEL
ONE

Zion's Herald

Wednesday March 27 1935



BORDEN PARKER BOWNE
PROFESSOR OF PHILOSOPHY IN BOSTON UNIVERSITY FROM
1876 UNTIL HIS DEATH, APRIL 1, 1910

See page 293

"Twenty-Five Years After"

Jan 36
Mr. H. P. Cummings
12 Cottage St.
Ware, Mass.

Young People's Night at Social Union

DR. NORMAN VINCENT PEALE OF NEW YORK, THE SPEAKER, SUMMONS

CHRISTIAN YOUTH TO BE "PIONEERS OF 1935"

NEARLY three hundred Methodists from Boston and vicinity gathered on Monday evening of last week in the Boston Chamber of Commerce banquet room for the Epworth League and Young People's Night of the Boston Methodist Social Union. The speaker of the evening was Dr. Norman Vincent Peale, pastor of the Marble Collegiate Church, New York City, and a graduate of Boston University School of Theology in the class of 1924. Seated at the guest table, in addition to Dr. and Mrs. Peale, and the toastmaster, Thomas Fox, president of the Social Union, and Mrs. Fox, were Bishop Charles Wesley Burns, Mrs. Burns, and Miss Virginia Burns, Dr. J. Franklin Knotts and Mrs. Knotts, Rev. Charles S. Otto and Mrs. Otto, Charles A. Littlefield, Horace Jackson Littlefield, Rev. H. Newton Clay and Mrs. Clay, Robert F. Babcock and Mrs. Babcock, Albert P. Wescott, President Daniel L. Marsh of Boston University, and Mrs. Marsh, Dr. Earl Marlatt, Rev. L. O. Hartman and Mrs. Hartman, Master Francesco Zecchino, Mrs. Gladys Ondricek, Herbert Irvine and Mrs. Irvine.

The program opened with the singing of the hymn "Fling Out the Banner," after which the invocation was offered by Rev. Mr. Otto, who is superintendent of the Boston District.

Following the dinner, Master Zecchino, the Boston boy prodigy violinist, with Mrs. Gladys Ondricek as accompanist, delighted the audience with three selections.

Coming next to the items of business, Mr. Fox called attention to the fact that the meeting of April 15 will be the last of the season, and named the nominating committee that is to report at that meeting. The members of the committee are Edward H. Redstone, Sam T. Emery, Vincent P. Clarke, Linwood F. Gifford, and G. I. M. Hayes. The toastmaster also announced that Dr. William Trufant Foster, distinguished economist with a rich background of educational experience, would be the speaker for the April 15 meeting.

In introducing those seated at the guest table, Mr. Fox gave a felicitous characterization of each person. In presenting Charles A. Littlefield, he called attention to the fact that Mr. Littlefield was a founder of the Epworth League and the one who suggested its name. So far as is known, Mr. Littlefield is the only surviving member of the original group that met in Cleveland in the year 1889. The fine delegations of young people present from both Boston and Lynn districts were invited to rise that the audience might meet them in this informal way.

Just preceding the address of the evening, Master Zecchino again rendered three violin solos which were received with great enthusiasm.

THE subject of Dr. Peale's address was "Pioneers of 1935." "Americans of the present," he said, "need to recover the spirit and character of their pioneer forefathers. Those strong men conquered the virgin forests and plains, but we face a wilderness darker and more impenetrable than they ever knew. The problems of the early pioneers were comparatively simple, while ours are complex. They were opposed by the stiff but honest forces of Mother Nature. We face the intricacies of a social life in which we must do battle with the selfishness and passion of men,

to say nothing of the bafflement of a mechanized industrial system which even our most astute economists do not understand.

"We are like the early pioneers, however, in at least two particulars. They were in danger constantly of wild Indians and so are we. No wilder Indians with scalps dangling from their belts ever yelled their war-cries in the wilderness than those two braves—the one from the cane-brake of Louisiana and the other from the flats of Michigan—Huey Long and Father Coughlin. For the peace and well-being of America, the sooner they take their place with P. T. Barnum in the triumvirate of the three great American fakers the better it will be for us all. Apparently Americans are running true to form in that they still rather enjoy being humbugged.

"The second similarity between our generation and that of the pioneer period is the present demand for the same sturdy virtues and attitudes which characterized the makers of America. The pioneer was a dreamer. He could see, as Katharine Lee Bates has it, 'beyond the years, thine alabaster cities gleam, undimmed by human tears.' We, too, must be dreamers of dreams, ever beholding the vision of the rising towers of the City of God. The pioneer was dissatisfied with things as they were, for he was sensitive to the beckoning lure of things as they should be. With Tennyson's Ulysses he cried, 'Come, 'tis not too late to seek a better world,' for which happy isles he was determined to continue the search with unyielding anticipation.

"The pioneer, moreover, was willing to work for his own. With his own hands he wrested from the earth the wealth by which he lived. In so doing he became as strong as the mountaintains against which he pitted himself. He grew the moral and spiritual fiber which made this a great and strong nation, clean-limbed and high-souled. Then he poured his wealth into the lap of a generation which not having to labor for it became soft in spirit and flabby of heart. Of that generation a terrible line in the Scriptures is hauntingly reminiscent—'He gave them their desires, but sent leanness into their souls.' We shall learn to be not only pioneers but men when, as a nation, we cease whimpering asking to be fed and like our fathers go back again to the hills and valleys and plains of this rich land for the real and wholesome wealth which awaits a new generation of pioneers.

"It is frequently said with a tone of sympathy that these are unpropitious days for young people to start out in life. That point of view is false and reveals a lack of insight into present opportunities. This is a glorious day for any youth who wants to test his mettle in a good struggle. A new world is in the making. Heroic and noble causes cry out for champions. All of life has become broken up and malleable. Permanent international peace, an age-old dream, is at the verge of realization. The seeds of a new social order are stirring in the soil of our time. Wise and persistent husbandry can bring them to fruition. The youth worth his salt will not wail in despair. He will answer the call of his pioneer blood and, like his forefathers, take to the trail with resolute heart.

"A young minister lately from a country parish was leaning in discouragement on the parapet of a bridge over the Clyde, looking dis-

consolately at the grimy city below. He felt a hand on his shoulder and looking up saw the kindly face of Thomas Chalmers. The great preacher saw the discouragement of his young friend. Waving his hand toward the smoke-laden city, Christian campaigner that he was, he said, 'Laddie, a grand field of operations that.' What better attitude can characterize the Christian youth of our time looking out upon a world in chaos—'A grand field of operations that'?"

At the conclusion of the address Mr. Fox called upon the audience to rise and sing "Challenge," the words of which were written by Professor Marlatt of Boston University School of Theology.

The benediction was pronounced by Dr. Knotts, superintendent of the Lynn District.

Appreciation and Suggestion

TO THE EDITOR OF ZION'S HERALD:

MAY I pass on to you this word of appreciation from new subscribers? In conversation with one a few days ago I inquired how he liked ZION'S HERALD. He replied with enthusiasm, "That's a great paper. I read every word of it." Then he picked up a recent copy from the table near by and pointed out several articles that he thought were exceptionally good. His wife interrupted at one point with the remark, "Yes, and he reads it all to me." By the way, I noticed he did not need to search much among other papers to find the HERALD; and when I inquired about a copy several weeks old, it was right there at hand.

Another new subscriber said this: "You know I like that ZION'S HERALD. I think those articles by Bishop Blake are very interesting. I like that page by Thomas on 'Creative Religion.' And who is it that is writing about the different churches or faiths? Those articles are good." But, being interested in music, she then added, "I wish there was a page or section on music."

I am sure this group of appreciative friends of the HERALD will continue to increase.

GEORGE D. MOORES,

Pastor Methodist Episcopal Church.

Limestone, Me.

ZION'S HERALD

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JOHN G. ROGERS, Manager of Circulation and Advertising

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Zion's Herald

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BOSTON *Wednesday March 27 1935*

NUMBER 13

All

 OUR God is the superlative God. He is all and in all. On the side of resources there is nothing left that is not embraced in His nature. He is all-powerful, all-wise, all-loving. No half-way God is the Father of our Lord Jesus Christ, no God of limitation. And He is over all and in all and for all. The riches of the Eternal are beyond all human calculation. We cannot begin to apprehend His greatness. The world was made by Him, and in Him all things consist. Even the clearest thinkers and the most devout saints are able to catch only fleeting glimpses of this God who is the Source of the universe and its mighty Upholder. To see Him face to face—this God of surpassing greatness and ineffable glory—would be too much for any human being. Such direct contact would overwhelm the soul and strike death to the heart of man. It is a mercy, therefore, that we come to know the Infinite God only by indirection and in a gradual process of ripening friendship.

HE gives all. He is no grudging God. Who knows us better than He? Who sees more clearly and comprehensively the depths of our sins and all the tragic sweep of their consequences? Who listens with ear intent for our slightest whisper of a cry for help? He who is all and in all. With what lavish abandon of love He comes to our rescue! There is no hair-splitting in His forgiveness, no punctilious analysis of our shortcomings, no retroactive references to our failures, no forgive-but-can't-forget attitude. He forgives gloriously. He wipes the slate clean. He forgives all. Is not this the meaning of the story of the prodigal son? The poor debauched boy on his way home has recited his set speech again and again. And now he meets the father who has rushed down the road to welcome his long-lost son. "I have sinned," the boy stammers. But the father interrupts, passes it all over, forgets everything, and shouts out his glad orders for the "best robe," for the "shoes," for the "ring," for the "fatted calf." It is a sweeping, thoroughgoing forgiveness. The all of his love has overwhelmed the wretched sins of the far-country experience. Our God is a great God. He sees all, knows all, forgives all. If any one doubts this love that recognizes no bounds, let him consider the cross as the measure of the distance

the Heavenly Father will go to recover His lost children.

GOD demands all. This superlative God can rest content only with the full surrender of His child. Anything less disappoints Him, breaks His heart. "Neither hot nor cold," He cries in deep despair. He yearns for our love—all of it. We try to give Him a small part of it and the great remainder to this pagan world. "Everything but my reason," cries the proud intellectualist, not knowing that the Eternal Wisdom is just waiting to bestow upon him the priceless gift of incomparable insight in return for his whole-hearted love. "Everything but my will," cries the strong, aggressive, boastful man, not sensing the fact that the Infinite stands ready with His boon of genuine power. "Everything but my emotions," exclaims the pleasure-lover, never for a moment realizing that he is missing the joy and peace that passeth all understanding. All! Yes, all. The hard calculator can never inherit the kingdom of God. The soul that holds back part of the price is doomed to death, the death of separation from the love of God. All! It cannot be too often repeated that the God who gives all demands all.

MEET God's sweeping demand. Give Him all. This is the way of enlargement. Let us sail out of our poor little land-locked lake into the vast ocean of the greatness of God. Here is the meaning of the Christian life. It is to move out of our finite smallness into the Infinite Largeness. It is the more abundant life. We who have been partial and provincial are to experience something of the Allness of the Eternal, and to share in it with our Creator. God waits. He waits not to take anything from us, but to give us everything. All He asks is our little all. The one thing He must have is our love—not a forced love, not a coerced love, but a glad, willing love that sings, "Lord, I surrender all." And in the moment of decision new vistas of love, joy, peace, and matchless opportunity to become co-creators with Him unfold before the startled eyes of the new man. Service? There can be no far-reaching service capable of transforming society until men cease putting so much store by their stuffy little schemes of betterment and swing out wholeheartedly into the broad, clear atmosphere of God's

infinite greatness. Enlargement is our need. We are too small. When once even in a limited way we begin to see human relationships in the light of God's vast wisdom, His matchless righteousness, His infinite pity and mercy, His tireless love, and His unconquerable power, then and only then can He trust us with His mighty task of human redemption. But then He will trust us. The time is crying out pathetically for great

men, for mighty leaders. But the world must be denied the help it so much needs until those rare souls who are willing to become small that they may become great are discovered and won by the Love that simply will not let men go. All. We are dealing with a God who is all and in all, who sees all, knows all, gives all, demands all. He is calling today for men who will risk all in return for His all.

AN OUTLOOK ON THE NEWS OF THE WORLD

Sensible!

APPROVAL given on Thursday of last week by the Senate munitions committee to a plan suggested by John T. Flynn, economist and writer, who is at the head of the committee's research division, is about the most sensible proposal that has emanated from Washington in many a day. Here are some of the suggestions embodied in the plan:

- (1) Take 50 per cent. of the first 6 per cent. profits of corporations; over that take everything.
- (2) Limit individual incomes to \$10,000; take the rest in income taxes.
- (3) Impose income taxes on everybody earning as much as \$1000.
- (4) Collect income taxes quarterly, out of income as it is made.
- (5) Immediately on the declaration of war give publicity to all salaries.
- (6) Draft the general officers of corporations into the military forces when necessary.
- (7) Close commodity exchanges, forbid speculation in commodities, fix prices.
- (8) Commandeer essential industries and services.
- (9) License industries.

If the Flynn plan should be finally adopted, it would mean in event of war no "drives," no millionaire profiteers, no staggering war debt. As *The New York Times* remarks, the proposal provides for a "pay as you fight" type of war.

Is His Hat in the Ring?

IN a letter to a group of Republicans in California on Saturday of last week, Herbert Hoover definitely broke a two years' silence and came out boldly against the policies of the present administration at Washington. He objected particularly to what he designated as "un-American regimentation." Among other things, the former President declared:

The American people have directly before them the issue of maintaining and perfecting our system of orderly individual liberty under constitutionally conducted government, or of rejecting it in favor of the newly created system of regimentation and bureaucratic domination in which men and women are not masters of government, but are the pawns or dependents of a centralized and potentially self-perpetuating government.

In his persistent emphasis upon individualism, by which he appears to visualize the pioneer period of American life, Mr. Hoover seems utterly oblivious of the fact that the days of laissez-faire are forever over and that, owing to the drive of economic forces, the multiplication of machines, intense trade rivalries, and many other factors, we have arrived at

a collective type of society whether we like it or not. Political wiseacres see in the letter a bid for the Presidency in 1936. But Mr. Hoover is a man of yesterday. However much of a gentleman he may be, or however skilful in engineering, he lacks the capacity for progressive thinking in economics. No greater calamity could befall the Republican Party than to nominate him again for the position of chief executive of the nation.

Printing-Press Helps Bonus to Win

BY the staggering vote of 318 to 90, the Patman bonus bill passed the House of Representatives on Friday of last week, riding to victory on a scheme to issue \$2,000,000,000 worth of greenbacks with which to meet the drain on the United States Treasury. The original Vinson bonus bill did not provide for inflation and was swept into the discard. Respecting the attitude of the veterans themselves, the American Legion had lined up for the Vinson bill, but the Veterans of Foreign Wars preferred the Patman measure. About 3,530,000 former soldiers hold compensation certificates and would be entitled to payment under the bill just passed by the House. The measure now goes to the Senate, where the action of Friday in the House is likely to be repeated. But it is almost certain that President Roosevelt will veto the measure and also that his refusal to accept the bill will be sustained. Both senators and representatives, however, in their endorsement of the Patman proposal will have cleared themselves politically with their soldier constituencies. In this fashion things are done at Washington.

Missionaries Move for Peace

PROFOUNDLY moved by the fear that the long-time peace between America and Japan may soon be broken, a group of American missionaries in Japan have just released to the press a statement and appeal for such an understanding between the nations as shall better preserve their good relationship. Among other things, these missionaries say:

In the presence of forces which, if unchecked, may easily endanger this long record of unbroken peace, we would urge our friends in the United States to redouble their efforts to understand the problems and difficulties confronting the Oriental peoples, to remove all sources of friction and misunderstanding for which our nation may be responsible, and particularly to cultivate attitudes that will spurn any suggestion of seeking solutions to our problems by means other than the employment of peaceful diplomacy. We plead for the will to peace.

There follow in the statement seven suggestions for the preservation of Japanese-American peace.

Twenty-Five Years After

WAS it Emerson who once said, "It's all in Plato"? Something like this word can be applied to Borden Parker Bowne of Boston University on the twenty-fifth anniversary of his death, for his "personalism" is steadily growing in favor both in the philosophic world and in the field of everyday popular thought. His explanation of God, man, and the world, moreover, is less open to successful refutation and answers satisfactorily more questions about the universe than any other system of thought with which modern man is acquainted.

In recognition of this twenty-fifth anniversary the HERALD is peculiarly fortunate in being able to present to its readers a pair of arresting articles from the pens of two of Professor Bowne's most distinguished students. Taking the principles of the great transcendental empiricist, Dean Albert C. Knudson has applied them to the teachings of Karl Barth. Professor George C. Cell in similar fashion has looked at modern humanism through the eyes of his respected teacher. These two contributions, "Bowne and Barth" and "Bowne and Humanism," which appear on pages 296-299 of this issue, are excellent examples of discerning critical work, and vividly reveal the power and penetration of the Bowne philosophy. Twenty-five years have passed since the death of Boston University's great personalist, but his system of thought is as modern as today's newspaper and is growing year by year in the appreciation of the world. Both science and philosophy are steadily moving away from the old impersonalism, toward the general point of view held by Borden Parker Bowne.

A Live-Wire Plan

WHEN Dr. Ralph E. Diffendorfer, one of the secretaries of the Board of Foreign Missions, some months ago proposed a new type of missionary meeting, he seized upon a live-wire method of awakening church leaders to the value and importance of Christian missions. The first of a series of conferences built upon this new plan was held in Boston last week, beginning on Sunday and ending on Wednesday.

In the first place, the meetings were interdenominational. The executive officers of the various boards included in the plan were themselves present. Seven of these secretaries, representing the American Board of Commissioners for Foreign Missions, the Board of Foreign Missions of the Methodist Episcopal Church, the American Baptist Foreign Missionary Society, the Board of Foreign Missions of the Presbyterian Church, the Depart-

The Liquor Harvest in Massachusetts

FOR WEEK ENDING MARCH 22, TOGETHER WITH FIGURES FOR CORRESPONDING WEEK A YEAR AGO

	1935	1934
PERSONS KILLED by motor vehicles,	12	11
OPERATORS CONVICTED of driving under influence of liquor,	59	109
LICENSES AND REGISTRATIONS SUSPENDED OR REVOKED for driving under influence of liquor,	83	114
SENTENCES IMPOSED in liquor convictions,	58	86
APPEALS AND INDICTMENTS,	4	32

From the Report of Frank A. Goodwin, Registrar of Motor Vehicles of the Commonwealth of Massachusetts

ment of Missions of the National Council of the Protestant Episcopal Church, and the International Missionary Council, were announced on the program.

In the second place, the speakers at the conferences dealt with themes of mighty importance to the world. "Christian statesmanship," not "missionary promotion," described the level of discussion. Here were the themes: "The World Upheaval," "Mexico's Will to Revolution," "Birth Pangs of the New India," "Conflict on the Congo," "Facing Forward in the Philippines," "The Miracle of Modern Turkey," "Wei Chi—Danger and Opportunity in China," "Partners in the World Mission," and "Demands of the New Day."

There were no mass meetings—simply conferences, which convened in separate groups. Sunday was devoted to students, with conferences at Phillips Brooks House, Harvard University. Monday was ministers' day, the preachers assembling at the Church of the New Jerusalem in Boston. Tuesday, at the same church, was women's day, and beginning the latter part of the afternoon there was a dinner conference for laymen at the Chamber of Commerce. Wednesday was set aside for the theological students of the various seminaries in and near Boston, with Park Street Church as the place of meeting. In each group the discussion hour was of very great value, and all questions were answered honestly and fully.

Such conferences should be held in every large center in the country. If given a chance, they would revolutionize our small ideas of Christian missions and put the cause again "on the map" as it has not been for many years.

"He Doeth All Things Well"

THOSE doubters who being unable to resolve the great "problem of evil" have given up faith and hope need to read a letter recently sent to the Board of Foreign Missions by Miss Clazuia Stam, a sister of Rev. John C. Stam, who with

his wife suffered a martyr's death some months ago at the hands of Chinese Communists. It will be remembered that in the story of this murder, entitled "Tragedy," which appeared in ZION'S HERALD of Jan. 30, it was stated that Helen Priscilla, the three-months-old baby of these missionaries, was cared for at the Wuhu General Hospital, a Methodist institution located at Wuhu, China. Miss Stam's letter reads:

Mr. John R. Edwards,
New York City.

DEAR BROTHER EDWARDS:

My father has asked me to write thanking you for your kind sympathy extended on behalf of the Board of Foreign Missions of the Methodist Episcopal Church.

We all deeply appreciate your sympathy and remember with gratefulness all the kind care that was extended to our dear little Helen Priscilla at the Wuhu Hospital.

You can understand that the manner in which Betty and John were called home shocked us all greatly, but we do thank the Lord for the knowledge that they are now rejoicing in the presence of Him who died for them and for us. We thank Him, too, for the grace He has given which enables us to say, "He doeth all things well."

Again thanking you, I am
Yours in His service.

(Miss) CLAZUIA STAM.

Helen Priscilla, as noted in the HERALD of Jan. 30, is now living with her grandparents at Tsinanfu, China.

War or Peace?

NOT since 1914 has the world been so near the abyss of war as it is at this present moment. The hard, cold fact is that the nations of Europe are speeding up the manufacture of munitions and are calling additional hundreds of thousands of men to the colors.

The tragic situation was precipitated by Adolf Hitler's recent denunciation of the Versailles Treaty, and his announcement that the German army would be enlarged by conscription. During the last week events have moved with lightning-like rapidity. Just now the eyes of the world are focused on Sir John

(Continued on page 305)

EDITORIAL MISCELLANY

For Lenten Reading

THE forty days preceding Easter are being more and more utilized by Protestants for the cultivation of the inner life. A greater faithfulness to the services of the church, the practise of denying oneself a measure of accustomed comfort or pleasure, and the use of regular times for prayer and meditation—all these are royal roads to this high end. But Lenten reading is also a fruitful method of preparing the mind and heart for the coming of Holy Week and Easter. At this season the older classics of devotion, together with numerous modern volumes, offer their treasures to us with a gracious abandon.

Among the more recent books that lend themselves to the purposes of Lent, few will be found more rewarding than a collection of searching addresses by Dr. Edward J. Rees, pastor of the First Methodist Episcopal Church, South, Washington, N. C., and a graduate of Boston University School of Theology. This offering, bearing the title "Christ Speaks from Calvary,"* consists of ten sermons. Seven of these are based on "the Seven Words which fell from the lips of our Lord as He went through the gates of His crucifixion." The author has skilfully condensed their meanings into the following themes: "The Forgiving Christ," "The Compassionate Christ," "The Devoted Christ," "The Rejected Christ," "The Suffering Christ," "The Victorious Christ," and "The Triumphant Christ." Of the three other chapters, two of them at the beginning of the volume and the third at its close, the first two are devoted to a study of the meaning of the cross and an interpretation of the last entrance of Jesus into Jerusalem, while the final section sets forth the significance of the resurrection.

In this book we find unmistakable evidences of a gifted mind and an evangelical heart jointly engaged in depicting the basic realities of the Christian faith. The centrality of the cross, the Person of Christ, and the "vital truth of immortality"—these are topics that absorb the reader's attention. As Bishop Paul B. Kern of the Methodist Episcopal Church, South, declares in his introduction to these studies, "here is a sense of elemental realism for which we are hungry,

10 Years Ago in ZION'S HERALD

(March 25, 1925)

SUPERFICIAL PATRIOTISM

AN attack on Jane Addams, America's foremost social worker, whose reputation as a friend of the poor and an exponent of genuine patriotism is world wide, was made at a meeting of the Massachusetts Daughters of the American Revolution in Unity House, Boston, on Wednesday of last week. A certain Hermine Schwed, a professional protector of the Constitution, made the charges against Miss Addams, to the effect that she had presided at a meeting in Washington of the Women's International League for Peace and Freedom and had remained passive when the American flag was belittled and the United States Constitution assailed. We have never before heard of the alleged occurrence, but judging Miss Addams in the light of her years of self-sacrificing service at Hull House, her loyal heart and fine intelligence, we do not credit for one moment any statement that questions the motives or patriotism of this eminent American. The standing of the Daughters of the American Revolution has been in no way enhanced by the incident mentioned.

and in the presence of its challenge much of our modern mania for the immediate and the spectacular seems tawdry and cheap."

Taken as a whole, this little volume forms an appealing gateway to the mind and art of Southern evangelical preaching at its best. There are, indeed, points to which the reader might object or the accuracy of which he might question. One of these occurs when Dr. Rees, referring to Jesus' approach to John the Baptist, asserts that He chose "to become a participant in the religious ceremonies of Christian baptism." One also doubts the entire veracity of the author's statement that true wedlock is consummated only by the coming of children. But these lapses only serve to throw into high relief the bulk of Dr. Rees's exposition. Conservative without being arbitrary, eloquent and yet thoughtful, Biblical but nevertheless employing illustrations drawn from many noble sources, this spokesman for Christ embodies in his spirit and technique many of the best elements of Christian speech.

The minister will discover these addresses to be helpful both from the stand-

point of homiletic construction and as sources of material for use on the Sundays of Lent, the days of Holy Week, or the three-hour service on Good Friday. The layman will discern in these pages a winsome appeal to that type of discipleship which includes and changes every human experience.

PERSONALS

—Rev. Walter R. Davenport, D. D., of the Vermont Conference will celebrate his eightieth birthday on April 10.

—Beginning next year, Professor William G. Chanter, who has served as dean of Wesleyan University since 1930, will devote all his time to the department of ethics and religion, and the College Church, the combination of three responsibilities having proved too heavy a load for the university to impose upon one person. Professor Leroy A. Howland, who has been vice-president, will become dean. The vice-presidency will remain unfilled, at least for the present.

—The death of Mrs. Alice Crawshaw Shaw, widow of Leslie M. Shaw, former governor of Iowa, secretary of the treasury under President Theodore Roosevelt, and prominent Methodist layman, occurred on Tuesday of last week at the home of her daughter, Mrs. John M. McMillin, in Forest Hills, L. I. Mrs. Shaw was born in Iowa eighty-seven years ago. Married to Mr. Shaw in 1877, she aided her husband in every way she could in his early struggles for success. Besides the daughter already mentioned, Mrs. Shaw leaves a son, Earl Shaw. Mr. Shaw died three years ago.

—Rev. Ernest E. Tuck has been transferred from Tacoma, where he has been serving Bethany Church, to Ellensburg, Wash. The church at Ellensburg is about twice the size of Bethany, and the town is the seat of a state normal college.

—Rev. Russell B. Lisle, pastor of St. Paul's Methodist Episcopal Church, Lowell, has been named as the first beneficiary of the fund established by the late Dr. Charles H. Stowell, prominent physician of Lowell and strong supporter of St. Paul's Church, who provided in

*CHRIST SPEAKS FROM CALVARY. By Edward Jeffries Rees, S. T. B., A. M., D. D. Cokesbury Press: Nashville, Tenn. Price, \$1.

his will that a sum of money should be set aside, the income of which should be allowed to accrue until it was sufficient to pay all the expenses of a minister, preferably the pastor of St. Paul's Church, on a trip to Palestine. Mr. Lisle plans to sail early in July.

—With the cancelation of the HERALD subscription of Rev. A. C. Saxman of Monongahela, Pa., comes word of his recent death after an illness of five months. Mr. Saxman was a native of Pennsylvania and a graduate of Allegheny College, but came to Boston for theological training, receiving his degree from Boston University School of Theology in 1908. After completing his course in Boston, he returned to Pennsylvania to become a successful pastor in the Pittsburgh Conference. At the time of his death he was on his fourth year at First Church, Monongahela. Mr. Saxman was married in 1908 at Lawrence, Mass., to Miss Eva L. Paisley. She died in 1919. Three years later Mr. Saxman married Katherine S. Frederick of Knoxville, Pittsburgh. He is survived by his wife, a son by his first marriage, Albert Byron Saxman, and a daughter by his second marriage, Lucille F. Saxman.

—The friends of Rev. G. Edward Allan, member of the New England Conference, who is now living in Lumb, Rossendale, England, will be glad to learn that he has recently improved so much in health as to be able to teach the Bible to a class of between forty and fifty young men in the church of his boyhood. On March 10 he preached two sermons in Beulah Methodist Church, Britannia, where, forty-six years ago, he preached his first sermon away from home.

—Dr. Robert J. Trevor, head of Centenary Junior College, the Methodist school located at Hackensack, N. J., the newly elected president of the National Association of Junior Colleges. Dr. Trevor, who has been president of Centenary Collegiate Institute since 1917, in 1929 organized Centenary Junior College in connection with the preparatory school.

—Rev. Timothy Edwards of the Detroit Conference, one of the oldest Methodist preachers in the United States, died Thursday of last week at Washington, Mich., three days before his one hundred first birthday. He leaves a wife and six children, one of whom is Dr. Martin Edwards of Boston.

—J. Arthur Gibson, treasurer of College Avenue Methodist Episcopal Church of West Somerville and treasurer of the Boston Missionary and Church Extension Society, was recently elected senior

Anybody Say Anything?

—It is a dangerous thing for an idealist to get power.—*Shailer Mathews.*

—The struggle to maintain American standards of well-being does not end with food and shirts and shelter. We need music in this country—more music.—*Harry L. Hopkins.*

—I am for a good old-fashioned marriage until death do us part. The problem is to get it that way.—*Ben B. Lindsey.*

—The great fallacy of present-day education is that people think they have to know something about everything. Thus, we make the bread larger and spread the butter thinner, until soon it may be as well to do without the butter.—*Cyril A. Alington.*

—I may be an idiot, but I am not a cheerful idiot.—*Clarence Darrow.*

—We no longer stand in mute awe of the man who has made a great fortune. We are more apt to inquire, "How did he get it?" and "What is he doing with it?"—*George H. Dern.*

grand warden of the Most Worshipful Grand Lodge of Masons in Massachusetts, the second highest elective office in the state.

—At the recent session of the Kansas Conference, Dr. Orlando L. Sample was appointed to the church at Horton, Kan., after a six-year pastorate at Valley Falls, Kan.

—Dr. James D. Gillilan, who for more than half a century had served as missionary, pastor, and district superintendent in Utah, Idaho, and eastern Oregon, was struck down and instantly killed by a truck as he was returning home from a social gathering at Gooding, Ida., with Mrs. Gillilan, on the evening of Feb. 21. Dr. Gillilan represented the Idaho Conference in the General Conferences of 1912 and 1916.

—Miss Evelyn A. Folk, daughter of Rev. and Mrs. G. Edgar Folk of Oakdale, was one of the eighteen seniors in Boston University College of Liberal Arts who were elected to Phi Beta Kappa, the national scholarship honor society, on Monday of last week.

—Dr. Thomas A. Williams has been transferred from the New England Conference to the Oklahoma and appointed to the pastorate of the First Methodist Episcopal Church of Oklahoma City. Dr. Williams was graduated from Boston University School of Theology in 1920 and the following year entered the teaching field. After four years at Evansville College and two years at Hamline University, in 1927 he was appointed professor of philosophy and religion on the Riley Foundation at Oklahoma City University, and in 1928 was made also dean of the College of Liberal Arts of that

university. During his eight years' residence in Oklahoma City he has attended the church of which he now becomes pastor.

—Rev. and Mrs. Charles A. Cederberg, married in Evanston, Ill., March 3, 1885, celebrated their golden wedding at their home, 1453 Alamos Avenue, Long Beach, Cal. The Cederbergs are now associated with First Church, Long Beach, but during the thirty-six years of his active ministry Mr. Cederberg has held relationship to the following Conferences: New England, New England Southern, New York East, Eastern Swedish, Pacific Swedish Mission Conference, and Pacific Northwest. The

(Continued on page 312)

BRIEFLETS

The next joint meeting of the General Conference Commission on Interdenominational Relations of the Methodist Episcopal Church and the corresponding commissions of the Methodist Episcopal Church, South, and the Methodist Protestant Church to consider Methodist union will be held in Evanston, Ill., beginning Aug. 14 next. While it was decided at the recent meeting in Louisville that nothing should be given out for publication, members of the commission report that very encouraging progress was made.

Of gifts totaling \$1,092,000 distributed last week by the Surdna Foundation to religious, educational, and charitable institutions, Wesleyan University receives \$300,000 to establish a John E. Andrus chair of government. The Surdna Foundation was set up by the late Mr. Andrus, financier, to administer his philanthropies. Mr. Andrus was graduated from Wesleyan in the class of 1862.

The seven hundred German pastors arrested or detained by Nazi officers a week ago Sunday, were freed the following Tuesday, according to a Berlin news dispatch.

Bennett College, Greensboro, N. C., received the first \$160,000 for its endowment fund from the General Education Board last week, according to an announcement by President David D. Jones. Several years ago, the board made a conditional offer of \$250,000 to Bennett for endowment purposes provided the college raise a like sum for use in plant expansion and increase in facilities. The college has been given to July 1, 1936, to

(Continued on page 312)

Bowne and Barth

"THE UNDIVINENESS OF THE NATURAL AND THE UNNATURALNESS OF THE DIVINE IS THE GREAT HERESY OF POPULAR THOUGHT RESPECTING RELIGION"

Albert C. Knudson

IT is twenty-five years since the death of Borden P. Bowne. He died April 1, 1910. It is therefore fitting that in this issue of the HERALD some notice should be taken of him and some account given of his work and its significance for our day. In doing so, it will be interesting and instructive to compare his teaching with that of a man who to an extraordinary degree is at present commanding the attention of the religious world. Karl Barth, it is true, is not a philosopher, as was Bowne. He is a theologian in the narrower sense of the term, as Bowne was not. But the fundamental interests of the two men overlap, and from the broader point of view both may be called theologians.

BEFORE, however, considering their relation to each other, a word ought perhaps be said concerning Bowne's place in the history of philosophy and theology. He will probably be known in the years to come as the founder of American personalism. To any who may not be acquainted with the term personalism, the following precise philosophical definition may be of some value. Personalism is "that form of idealism which gives equal recognition to both the pluralistic and monistic aspects of experience and which finds in the conscious unity, identity, and free activity of personality the key to the nature of reality and the solution of the ultimate problems of philosophy." More briefly and simply, this means that, according to personalism, metaphysical reality, if it is to be conceived clearly and consistently, must be thought of under the form of personality. Souls and God are metaphysically real. The rest of the world is phenomenal; it exists only in and for God and finite intelligences.

In developing this metaphysical theory and in expounding his philosophical system as a whole, there were four truths on which Bowne laid special emphasis. Space permits me barely to mention them. (1) Reality is concrete and individual. Many people do not fully realize this, and hence there have arisen in human thinking certain fallacies that have been the sources of wide-spread error. "Structural fallacies" Bowne calls them, or, more specifically, "the fallacy of the universal" and "the fallacy of abstraction." Much philosophy and much theology are vitiated by these fallacies. (2) Life is

deeper than logic. Or, what is practically the same thing, all knowledge rests on faith. This is true of scientific as well as religious knowledge. It is nothing against religion, then, that it is based on faith; for science has the same basis. Everywhere we walk by faith. It is the only way we can walk. (3) The freedom of contrary choice is as essential to reason as it is to conscience. Without freedom neither error nor sin could be accounted for without destroying either our rational or our moral nature. Freedom is the presupposition both of science and of morality. (4) God is immanent in the world. He creates and maintains it by the ceaseless activity of his will. There is, therefore, no sharp antithesis between God and nature, such as has often been assumed. "The undivineness of the natural and the unnaturalness of the divine," said Bowne, "is the great heresy of popular thought respecting religion."

These four fundamental truths and others that might be mentioned, Bowne wrought into the very structure of his personalistic philosophy; and he did so with such thoroughness, consistency, profundity, clarity, and brilliancy that the result was one of the most strikingly individual creations in the history of metaphysics in America.

EQUAL distinction can hardly be claimed for his contributions to theology. But high significance nevertheless attaches to them also, especially in their relation to Methodism. It is not too much to say that Bowne was the first Methodist who may properly be called a creative thinker in the field of philosophical theology. What may be termed the philosophy of Methodism received in his books its profoundest and most convincing expression. It is to him that we must go for the most adequate rational grounding of the Wesleyan doctrines of religious experience and of human freedom. In his philosophical theology he marked a distinct advance beyond earlier Methodist thinkers. He deepened Methodist thought, and also gave to it a new direction. The future historian will, I have no doubt, record that with him there began a new era in the history of Methodist theology. And this advance, it should be noted, he brought about without shock to the religious sensibilities

and without curtailment of the glories of the Christian faith. Great as Bowne was as a thinker, he was still greater as a Christian.

TURNING now to a comparison of him with Barth, we first note that they are both evangelical Christians. Bowne was occasionally charged with being a "rationalist" by his theological critics, but he was emphatically not such in the sense in which they understood the term. He was as profound a believer in the divine grace as is Barth or any other Calvinist. "Grace, not faith," he said, "is the deepest factor in our salvation. It is the grace of God on which everything else depends, and which gives value to everything else. Salvation is not of ourselves; it is the gift of God." On this point he was in complete accord with Wesley and with Methodists generally. The idea that Methodists ever taught a different doctrine from this is a curious illusion. They have always been opposed to a self-sufficient "humanism" or to what is more precisely called Pelagianism. In this respect they have always been in agreement with their Calvinistic brethren, and in this respect Bowne would today stand shoulder to shoulder with Barth. He would repudiate as vigorously as does Barth both the Pelagian and the atheistic humanism of our day.

BUT while there is this profound religious agreement between the two men, and while they are both strictly personalistic in their conception of God, there are important differences between them; and it is a serious mistake to overlook these differences or to belittle them. Barth himself does not do so. He characterizes the difference between his own teaching and that of men like Bowne as "abysmally deep," and describes it as the greatest conceivable cleavage within the evangelical faith. He, furthermore, declares that he can see in the continuation of such a theology as that represented by Bowne "only the manifest destruction of Protestant theology and the Protestant church." It is thus evident that he himself has no disposition to slur over the differences between himself and his Arminian colleagues.

The fundamental difference between Barth and Bowne, or between Calvin and Wesley, does not, as we have seen, consist in divergent conceptions of the divine grace. They all teach that the divine grace is the sole ultimate source of man's redemption. The difference between them lies in the divergent metaphysical conclusions drawn from this doctrine. Barth and Calvin insist that the doctrine, when thought through, leaves no place whatsoever for human freedom in the Arminian sense of the

term or for any independent insight into religious truth. It implies, they hold, that man is utterly sinful and wholly dependent upon the sovereign will of God. He has no power either to accept or to reject the proffers of divine grace. Bowne and Wesley, on the other hand, insist that such power must be attributed to man, that otherwise he would not be a responsible being. To some, this question of freedom may seem academic and devoid of practical importance; but as a matter of fact it has far-reaching consequences.

Barth, for instance, is led by his views on the subject to deny any value to natural theology. There is nothing, he says, either in nature or in reason that reveals God to us, and even if there were, we should not be able to apprehend it. This is a "fallen" world and we are "fallen" creatures without any capacity for God within us. God is not in the world in the sense in which the doctrine of the divine immanence affirms that he is. This doctrine is the arch-heresy of the modern church. There is no way of learning anything about God by the study of nature or of man. This type of apologetics is worthless. So Barth argues, and in this way rules out nine tenths of what Bowne wrote. It was Bowne's conviction that philosophy could be made religiously helpful, that the profoundest and most consistent philosophy prepares the way for religious faith; and to making this clear he devoted his life and his superb powers. That in so doing he was mistaken and was following a will-o'-the-wisp, as Barth would have us believe, is a view that few, if any, who have mastered his system of thought could for a moment entertain. To thousands of thoughtful people his philosophy has meant both intellectual and religious redemption. This is fact, not theory, and a fact that has so frequently been paralleled in the history of the church, that Barth would no doubt have recognized its significance if it had not been for the exigencies of his theological determinism.

ANOTHER logical result of religious determinism is the restriction of the divine grace to the elect and the consequent paralyzing of evangelistic and missionary activity. It was this aspect of historic Calvinism against which Wesley reacted so powerfully and that led him again and again to refer to Calvinism as a "fatal delusion" and as "the antidote of Methodism." If there is one thing more characteristic of Wesley's teaching than any other, it was his emphasis on the universality of the divine grace. "Whosoever will, may come" was the presupposition of all his preaching. It was this fact that Rashdall had in mind when he said of Methodism that it was

"the first great revival based on a libertarian theology." What differentiated the Wesleyan revival and gave to it its distinctiveness was its union of a thoroughgoing evangelicalism with a clear-cut doctrine of human freedom. And it is this union, either explicit or implicit, that has formed the presupposition of the great evangelistic and missionary enterprises of the modern church. To dissolve this union, as Barth would apparently have us do, would be about the severest blow that could be struck evangelical Christianity. It would paralyze her right arm. Freedomism is not "hu-

manism," as the Barthian mistakenly assumes. It is entirely compatible with a profound doctrine of divine grace. This is the lesson of Methodism and this is the truth that was basal in the philosophy of Borden P. Bowne.

During the twenty-five years since his death several new systems of thought have arisen, but none of them nor all of them together have rendered any important aspect of his teaching obsolete. In their essential principles his philosophy and theology are as valid and as significant for our day as they were a quarter or half a century ago.

Bowne and Humanism

"THE SOLUTION OF OUR PROBLEMS IS HOPELESS WITHOUT THE LIGHT
THROWN UPON THEM BY JESUS CHRIST"

George C. Cell

THE life-work of Borden Parker Bowne (1847-1910) as thinker, teacher of youth, pathfinder and guide of religious thought, author of distinction, and above all a prince in the things of the mind and the spirit, was broken off by sudden death on April 1, 1910. Not quite five months later, William James (1842-1910), a contemporary and congenial spirit who "thought that the difference between himself and Bowne was merely one of terminology" (Hocking), put aside his last manuscript with a poignant sigh—"Say it is fragmentary and unrevised"—and on Aug. 26, 1910, joined the caravan of the illustrious dead. James's last letter to Bowne, written from Holland, about Bowne's last book, "Personalism" (1908), is a commentary on the fact that "our emphatic footsteps fall on the same spot" and this fact is "full of promise for the future of philosophy." The right hand of philosophical fellowship thus extended was warmly reciprocated in Bowne's *Hibbert Journal* article on "Gains for Religious Thought." Here Bowne pronounced the revolt in our time against Hegel's intellectualism "definite and final" and declared himself for "the doctrine of pragmatism, which needs, indeed, some guarding lest it deny intellect its full right, but nevertheless it expresses an important truth."

Concurrent with the passing of Bowne and James, Adolf Harnack of Berlin used these words in an important utterance, made Aug. 6, 1910, before the Berlin Congress of Liberal Religion: "The paramount issue today is not the miraculous or non-miraculous, but the question whether the soul of man has an eternal value which distinguishes it from all else; whether moral goodness is a product of convenience or a life-principle of the

Spirit; and whether there be a living and saving God or not." Whether this personal life of ours is a freak of the cosmic evolution or an eternal value, whether moral goodness is a fickle accident of the human evolution and provincialism of this planet or a life-principle of the Spirit in absolute control of the universe, whether there be a living and saving God or not, are indeed questions which always have been and still are paramount issues in this human world of ours. They were central to the life-work of Bowne. His first and his last papers on philosophy, spanning a period of forty years, reveal a mind grappling first militantly, then hopefully, serenely, triumphantly with just these supreme issues of life. The militant spirit of the first papers was in due season toned down by a rich experience of life into a mild and kindly patience; but the high resolve of the far-flung youthful vision and purpose to wed religious faith at its greatest and best, which is the Christian faith, with the ever widening thought and fruitful work of all the sciences remained to the last undimmed in clarity and undiminished in strength.

THE life-work of Bowne shows a remarkable and significant progress. This progress concerns not the substance of his faith but its intellectual orientation. He received from home, church, and university an original grounding in principles wherein he continued steadfast to the end. He never moved from the conviction that we have in our personal life the surest, straightest pathway to reality and deepest organ of communication with the nature of things. He never wavered in the assurance that faith at its best still is, as of yore, at once our

highest human function and the trustworthy voice of God in the heart proclaiming itself. If we accept the forces and standards which under the impact of the Christian revelation shine out upon the summits of our inner life as our highest good, nay, as our real self, if we trust these things home, obey them, live them, then we may become "certain of God, of the God whom Jesus Christ called his Father and who is also our Father" (Harnack). This insight and conviction is the innermost kernel of Bowne's humanism, a term, however, which, thanks to his prescient sagacity, he never used but chose rather in the latter end of his labors to call his style of thought personalism. For his humanism was not an irreligious but an utterly religious humanism; it was from the beginning baptized by immersion in the mighty stream of the Christian revelation and in the living waters of Christian experience. Religious experience at its greatest and best—the Christian faith—was the soul of his teaching and system of thought.

THE progress of his thought concerned alone the most suitable and worthy intellectual orientation and expression of the Christian faith—something philosophy cannot produce but may greatly serve. This progress can be summed up and very simply described. For twenty-five years the great teacher sought a good working relation between religious faith and modern science along the lines of what philosophers call "objective idealism," the work chiefly of the German mind. Professor Hocking has aptly characterized it as "the curve of metaphysical speculation since Kant." It is defined historically by the work of the German philosophers, Fichte, Schelling, and Hegel. Nevertheless, Bowne's earliest writings show unmistakable signs of emancipation from this bondage. If once or twice he said, "Hegel has immortal merit," then often he likened Hegel's system, picturesquely, to "Baron Münchhausen sailing through the air on his wig." William James made fierce war on this type of philosophy. But a collection of Bowne's twoscore or more jibes and judgments about Hegel certainly equals, perhaps exceeds, the worst James ever said. The anti-intellectualistic ground-tone and trend of Bowne's early work made steady progress until it finally got the upper hand, as in his brilliant chapter on "The Failure of Impersonalism" where he has said good-by to Hegel's principles and all his works. The sum of the matter was that "such a philosophy surely does not pay expenses." James read this chapter with unfeigned delight and in his personal copy of Bowne's book margined into Bowne's conclusion a spicy note so as to make it

read: "Such a philosophy surely does not pay its funeral expenses."

While James was in Europe in 1900 he picked up in an article by the great French personalist, Renouvier, a new term. Of this thinker James was an avowed lifelong disciple; of his principles, an ardent expounder. James was just then working away on his epoch-making treatise on "The Varieties of Religious Experience," trying to show that religious experience, the point where experience is most personal, is, after all, bound to be the sovereign element in any constructive philosophy. In a foot-note

"I Will See You Again"

(ST. JOHN 16:22)

Louise Manning Hodgkins

"I WILL see you again." Familiar words and sweet,

As parting with a friend we often say,

Fondly believing no far distant day
Will hear once more the dear, returning feet.

Perchance there falls long waiting.
Incomplete

Of joy or hope, even Time cannot
withstay

The loitering hour that ends the long
delay,

The hour when lips and hands in happy
greeting meet.

One, long ago, in farewell to His
friends

Uttered these words of sacramental
grace,

Pledging His word; then turned His
holy face

Towards Calvary. Not there the
story ends;

See, blinded soul! Returning from
the dead,

He came again, and still comes—as
He said.

(p. 501) he used quite casually the term personalism for the first time, I believe, in American philosophy as the natural name for "this more personal style of thought" in contrast to the impersonalism of scientific and of much philosophic thought. In the same foot-note there occurs also a striking reference to Bowne's writings combining a high compliment with a keen criticism. The two masters of philosophy had just then begun to write letters to each other—the budding of a very brief, but of one of the finest and most significant friendships in the history of American thought. Bowne was always a personalist. So when he read the James foot-note, the term personalism struck fire with him,

riveted his attention, and never after that let him go. Thus a foot-note is the gateway through which the term personalism passed over into American philosophy. It seemed to Bowne a very happy name for the thing he had always stood for, worked for, advocated through thick and thin.

Two years later Bowne announced in the course of a masterful lecture which the writer had the good fortune to hear, that "this style of philosophy might for short well be called personalism," since it made personality the key to philosophy. Soon after he said in his "The Immanence of God" (1905), "It only remains that we give our view of reality a tenable form, that of personality. *Personalism* is the only way of thinking about reality that does not dissolve away into self-canceling abstractions."

This, I think, is the true story of how Bowne, who always was a personalist, came to call his system by that name. There are other details which add color and concreteness, but this is the gist of it.

BUT if Bowne was always personalistic and finally divorced the core of his metaphysic from "objective idealism," what did he put in its place? He revised thoroughly in the late nineties the written statement of his philosophy. One volume grew into two. One of these was in print; the other was nearly done, when, lo! not in the preface, but in the nine-page "Conclusion," he speaks for the first time and three times of "a transcendental empiricism," then of "my transcendental empiricism," and finally of "our transcendental empiricism," as a good name for his altered style of philosophy. These polysyllabic terms mean simply that he had come to rely very much less on the logical use of the intellect and very much more on experience and its indications as the instrument of philosophy. The reference to the personal life which we live and may describe but cannot explain, since it is the principle of all explanation, transcends and includes all other references. Ideas are true which are rooted and grounded in personal experience. This is radical empiricism.

The progress of Bowne's thought was in fine this: his philosophy, always personalistic, came to be much less rationalistic, much more radically experiential in tone, trend, subject matter—in every way. If Bowne for nearly twenty-five years seems to halt between the way of objective idealism and that of experience and its indications, all doubt vanishes in the final stage. Here personalism is at last indissolubly wedded with experiential thinking, fortified by the deeper insight into "the weakness of the speculative reason when it comes under experience and

its indications." Experience supersedes speculative reason as the citadel of Christian apologetic. "And this," he said, "is one of the chief insights of modern thought."

Philosophy sometimes gets sidetracked in representing God as chiefly a problem to be solved instead of a person to be trusted. We may not trust and obey him either before or farther than our ability to explain him reaches. Bowne never got sidetracked by the problem of evil, or any other intellectual problem. "The God and Father of our Lord Jesus Christ, the God whom Jesus revealed, deserves our trust. All that we need to know is that almighty power and goodness and wisdom are on the throne of the universe; and this is our most assured Christian faith." Thus the inherited faith of his youth emerges, enlarged, enriched, and purified by thought and experience as the maturest insight and wisdom of his philosophy. Bowne never overlooked the ultimate fact that the deepest and most dynamic element of our religion is not man seeking and finding God, true, gloriously true as all that is, but God,

a living and saving God, seeking and finding and redeeming man!

FINALLY, if any one is tempted to think for one moment that there is the least kinship between the humanism of Bowne's teaching and the Christless, Godless humanism of our time, let him out of a multitude of Bowne's utterances, all to the same effect, read his sermons (for Bowne was an ordained clergyman) on "The Essence of Religion," in particular the sermon on "The Supremacy of Christ." "Now that these things are so, I am profoundly convinced. Jesus Christ is the only original voice (!) which commands our conviction and establishes our faith. Instead of becoming less and less necessary to humanity, he is more and more necessary. Our problems are larger, more pressing, more insistent today than ever before. Past times were in comparison times of childhood. And the solution of our problems is hopeless without the light thrown upon them by Jesus Christ. . . . Lord, to whom shall we go? Thou hast the words of eternal life."

Two Letters on Bowne

TO THE EDITOR OF ZION'S HERALD:

I HAVE in my possession a letter written by Borden P. Bowne. I think that the letter is sufficiently characteristic of the beliefs of Dr. Bowne to be of genuine interest to your readers, and especially to those who are adherents to personalism as a valid philosophy. A copy of the letter is as follows:

380 Longwood Ave.,
Boston, Mass.,
Sept. 22, 1887.

MY DEAR MR. ERNST:

I am very much gratified at your favorable opinion of my essay in aid of theism. I have long been convinced that the line of thought is an important one, but, as we do not all see things alike, one can never be sure that others will take the same view. It is always encouraging, therefore, to find others whose opinions you respect agreeing with you. I shall have accomplished something if I can bring disputants to see that life is deeper than logic and that mere logical quibbling is arid and barren. Not only the just, but the wise also shall live by faith, that is by trust in the ideal as real.

Cordially yours,

B. P. BOWNE.

In studying the life of any man, it is always interesting and worth while to study his letters also. In fact, if letters are available, it is absolutely necessary to analyze a man's letters if an intelligent and thoroughgoing appreciation of the man is to be obtained. A man's letters are a reduced image of himself. They are his own reflection.

In less than one hundred twenty-five words, Dr. Bowne flings up into the light words and phrases that were caught and sent flashing for the past forty-eight years. "Life is deeper than logic." There is a great need for a new champion of this conviction. Life is not lived at its best when the rule of thumb is applied to each day's experiences. (In his "Metaphysics" Dr. Bowne says, "Being is a perpetual wonder and mystery, which our logic can never deduce.") The cold analytical process

of logic can never present the full truth of life.

"Not only the just, but the wise also shall live. . . ." Here in a very few words this man catches up all the essence of the present scientific age of truth-seeking. The Platonic trinity of beauty, goodness, and truth had been in danger of becoming a dualism to the exclusion of truth—truth as an attribute of God.

"Trust in the ideal as real." This phrase appears to be the cornerstone of Dr. Bowne's entire philosophy. In his books, he admits of cause and effect, change and continuity, but throughout his writings and teachings, he has calmly and with great assurance put forth and defended his belief in the reality of the ideal.

Thus in an unimportant letter to a friend, Borden Bowne presents his philosophy of life. The letter is brief, simple in vocabulary, and direct in meaning. It is the letter of a man whose ordered mind carves in deep relief the design of its own character. FRANK GREBE.

West Newton.

TO THE EDITOR OF ZION'S HERALD:

IT hardly seems possible that by the first of next month a quarter of a century will have passed since the death of the brilliant professor of philosophy of Boston University, Borden Parker Bowne. Back in the eighties it was my privilege to sit under the instructions of this great man during my junior period in the College of Liberal Arts, and would have been for my senior course, had not Bowne's Sabbatic vacation come on then. I recall the fact that there were two exceedingly disappointed men who came from Allegheny College, Meadville, Pa., that they might take their senior year with Bowne, only to learn that he was to be in Europe a good part of that year. One of these students was Bishop W. F. Oldham, and the other his intimate friend, C. C. Kelso.

I can never forget how an entirely new world opened up to me as I sat in the rather

un-college-like back room on the second floor of the old building at 18-20 Beacon Street, and listened with absorbing interest to the clear presentations Bowne gave to us of the categories of the human mind and the laws of thinking.

It struck me strangely when he told us there were no such things as space and time. One time I said to him in the class, for he would patiently allow interruptions, "It seems to me, professor, that when I was coming over the Common from Providence depot this morning I was coming through space." "That statement is wholly irrelevant," said he. He insisted that space and time are only categories of the mind; that there is no such thing as a great bowl we term space, but the mind sees things merely in space relations; that time is another law of the mind whereby we see things in time relations. He was rather impatient of what he called fanciful colorations of facts, such as he quoted once, "Reason sleeps in the vegetable, dreams in the animal, and comes to full consciousness in man," deeming it mere poetic fancy. Another of his quotations he would consider of dubious value was, "When Berkeley says there is no matter, it is no matter what he says"; or, "What is mind? No matter. What is matter? Never mind." Such plays upon words he deemed not only irrelevant but foolish. Yet Bowne was quite fond of that kind of play upon words yeapt the pun. I was one time sitting with Dr. Bowne at a small table in the basement of 72 Mount Vernon Street, where for a short season the theological boys had their board at moderate figures. Knowing that I was a native of one of the islands southeast of the state of Massachusetts, Dr. Bowne suddenly said to me, "Well, Woodward, is Nantucket any relation to Pawtucket?" For some reason the name of another watering-place in the Old Bay State popped into my mind which, up to that time, I had never visited. So I replied, "To tell the truth, professor, I've never been to Nan-t'ask-et." "I ground my arms," said Bowne.

I recall a very pleasant chat with him at an evening reception in Jacob Sleeper Hall, Somerset Street. Of course I was chiefly the listener. Taking me a bit one side, he asked me why God should have taken so much pains to have chronicled in the Bible long genealogical lists of folks that future generations would care nothing about, and even record in some cases the numbers of their flocks and herds and other possessions when apparently they had nothing more to do with us than the dreams of a night. Then he answered his own queries by asking what better way God could employ in order to show to all mankind through all the centuries that He is interested in the smallest details of our human lives on the earth, in a word, that He is our Heavenly Father, who, as Jesus tells us, numbers the "very hairs of our heads." The many names of the human family of those days listed in the Bible, the number of children they had, their sheep, goats, cattle, houses, and lands, all took on a new interest to me from that day.

The last time I was privileged to meet with my good friend (for every pupil felt in Bowne the friendliness that radiated from his loving heart) was when we were crossing Boston Common together, and I was telling him about a certain professor in a California college who one summer was visiting relatives in my parish, and to whom I lent Bowne's "Theism" and "Metaphysics." When I said the professor later told me his idea of God was greatly clarified and skepticism banished through reading those books, Bowne's pleasant smile illumined his face, and he seemed much pleased.

W. D. WOODWARD

Manchester, Conn.

YET ANOTHER DAY

JOHN HENRY JOWETT

Wednesday, April 3

Love as the Great Magician

1 JOHN 2:1-11

A NEW commandment! And yet it is an old one with a new meaning. Love makes all things new! It changes duty into delight, and statutes into songs. What a magic difference love makes to a face! It adds the light of heaven, and the earthly is transfigured. What a magic difference love makes in service! The hireling scamps his work; the lover is always adding another touch, and is never satisfied. Love lights up everything. Let her dwell in the soul, and every room in the life shall be filled with the glory of the Lord.

My Father, may the heavens be open today! I would have visions of the things of God. Give me power to apprehend and love them. May they be to me as meat and drink!

Thursday, April 4

Speech as a Symptom of Health

PROVERBS 12:13-22

OUR doctors often test our physical condition by the state of our tongue. With another and deeper significance the tongue is also the register of our condition. Our words are a perfect index of our moral and spiritual health. And, therefore, every one may apply a clinical test to his own life: "What is the character of my speech? What do my words indicate? What do they suggest as to the depths and background of the soul?" God delighteth in truthful lips. Right words are fruit from the tree of life. The Lord turns away from falsehood as we turn away from material corruption, only with an infinitely intenser loathing and disgust.

My Father, light up the small duties of this day's life. May they shine with the beauty of Thy countenance! May I believe that glory may dwell in the commonest task!

Friday, April 5

Masculine Forgiveness

COLOSSIANS 3:12-17

TRUE forgiveness is a very strong and clean and masculine virtue. There is a counterfeit forgiveness which is unworthy of the name. It forgives,

but it "cannot forget." It forgives, but it "can never trust again." This is the mercy of the police court. It is the remission of penalty, not the glorious "abandon" of grace! We are to forgive *because* Christ forgave us. The glorious memory of His grace is to make us gracious. And we are to forgive *as* Christ forgave us. Resentment is to be changed into frank goodwill, and filled with the grace of the Lord.

My God, I thank Thee for the opening day, with all its grace and mercy. Help me to remember its lessons. May I not need to learn them over again! May I carry the treasure of this day into my tomorrow!

Saturday, April 6

Limited Forgiveness

LUKE 17:3-10

WE are always inclined to set a limit to our moral obligations. We wish, as we say, "to draw a line somewhere." The apostle Peter wished his Master to draw such a line in the matter of forgiveness. He wanted a tiny moral rule which he could apply to his brother's conduct. Not so the Lord. Our Master tells His disciple that in those spiritual realms relations are not governed by arithmetic. We cannot, by counting, measure off our obligations. Our repeated acts of forgiveness never bring us nearer to the freedom of revenge. We cannot, by being good, obtain a license to be evil. If our goodness is of genuine quality, every act will more strongly dispose us to further goodness.

My Father, may I become more brotherly! Release me from the servitude of self. Give me the freedom of love. Let me find my delights in the largeness of my fellowships. May I find Thee in the service of my brethren!

Sunday, April 7

The Hidden Foes

MATTHEW 5:21-26

OUR Lord always leads us to the secret, innermost roots of things. He does not concern Himself with symptoms, but with causes. Now, all anger is not of sin. To be altogether incapable of anger would be to offer no antagonism to the wrongs and oppressions of the world. There is anger which is like clean flame, clear and pure. And there

is anger which is like a smoky bonfire, and it pollutes while it destroys. It is the unclean anger which is of sin. It seeks revenge, not righteousness. It follows wrong with further wrong. It spreads the devil's fire.

My Lord, teach me how to bear my cross without murmuring. I would not be a sour and grumbling disciple. I would learn the secret of cheerful endurance even when I am carrying a heavy load.

Monday, April 8

Goliath versus God!

1 SAMUEL 17:1-11

GOLIATH seemed to have everything on his side except God. And the things in which he boasted were just the things in which men are prone to boast today. He had physical strength. He had splendid military equipment. And he enjoyed the enthusiastic confidence of the Philistines. But all this counted for nothing, because God was against him. Men and nations may attain to a fine animalism, their warlike equipment may satisfy the most exacting standard, and yet, with God against them, they shall be as structures woven out of mists. The issue was not Goliath versus David, but Goliath versus God!

My Father, give me a sense of Thy forgiveness. May the sin of yesterday not clog my life today! Wash away my guilt, and help me to hate my sin. May I walk with Thee in white!

Tuesday, April 9

Obscure Birthplaces

1 SAMUEL 17:12-27

GOD'S champion is at present feeding sheep! Who would have expected that Goliath's antagonist would emerge from the quiet pastures? Very humble homes are the birthplaces of mighty emancipations. There was a little farm at St. Ives, and the farmer lived a quiet and unsensational life. But out from the little farm strode Oliver Cromwell, the ordained of God, to emancipate his country. There was an obscure rectory at Epworth. The doings in the little rectory were just the quiet practises of similar homes in countless parts of England. But forth from the humble rectory strode John Wesley, the appointed champion of the Lord, to enthuse, to purify, and to sweeten the life of the people.

My loving Lord, I would be more gentle! I touch the sores of the world roughly, and I increase the pain! Make me more sensitive, that I may feel the griefs and failures of others, and teach them with the gentleness of Christ!

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CREATIVE RELIGION

CONVERSATIONS ON SPIRITUAL REALITIES

ROY WALLACE THOMAS

Margery

I

THE other day a charming matron reached a milestone in her career. She will never be a year older! She is fair, not fat, but forty! Her official age will now be forty on each succeeding birthday! The story of her life could be made the basis of a novel as delightful and exciting as "Diana of the Crossways," by one with the genius of a George Meredith.

My wife and I value Margery's friendship. Visiting in her home, she told us the terrible thing that happened to her in the matter of birthdays. At last, she is growing old! If the data were available, it would be found that there are as many as seventeen gray hairs in her head! She became reminiscent, relating episodes in her life that we had not known. Some of them her husband also had never heard. They reveal how young folks did some things decades ago, and without betraying her I will repeat a few of them.

The son of a preacher in the little city where Margery and her parents resided took a fancy to her. He was dark, short, broad-chested, heavy, and did not wear his clothes well. She had brown eyes, black hair, was petite and neat, and preferred men to be blond, tall, and elegant. Except that her father was black-eyed and swarthy, his tall, well-proportioned figure was her ideal type.

But she "went with" this young man, whom we will call "Pete," and they became engaged to be married. She accepted his presents, and wore his engagement ring. He graduated from high school, departed with his family to the great city, and entered the university. Before leaving, he extracted a promise from Margery not to go with other young men, and to write to none but him. She promised with the understanding that he was not to go with other girls, and that he would write only to her.

A "shark" in mathematics, he worked his way through the university by employment with a brokerage firm. One day she received an envelope from him plainly addressed to herself, but containing a business communication to a firm in Chicago. It was evident that he had unwittingly mixed his letters and envelopes, and so she remailed the letter to its proper destination. Then she wrote explaining the matter to Pete, and volunteered the caution that he should mind

his *p's* and *q's*. He lived to rue a day when he failed to heed her advice.

On a day never to be forgotten she received an envelope addressed to her in Pete's handwriting, but containing a mis-sive beginning, "Dear Lola." Not knowing the address of Lola, Margery returned the letter to Pete without comment or enclosure, and without reading it. In fact, the meaning of the event did not at first dawn upon her. She dismissed the matter from her mind, and at night went tranquilly to bed, sleeping soundly.

But when she awakened in the morning, she found herself wildly angry. Scrutinizing herself, she saw that the cause of her rage lay in the meaning of the episode of the preceding day. Pete, who had extracted an iron-clad promise from her, had violated his own word of honor by writing to some Lola! Margery was part Irish, and on this morning the Irish was on the front line of battle. Her mother saw her take off the ring, assemble all Pete's gifts, and wrap them in a package. "What are you doing, Margery?" "Returning these to Pete." Astounded, the mother ventured, "If you care for Pete the least bit, don't do that." "I do not care for him." That was as far as she would explain.

Her father was highly amused over it, although likewise in the dark regarding the cause. He had liked Bert, the big hale and hearty athlete that Margery had given up because his grin revealed all his teeth, and because he was the butt of many jokes on account of his vigorous laugh, which could be heard for many blocks. "We know when you got in last night," the neighbors never failed to tell her, "for we heard Bert's laugh." And her father had said, "Bert is going to be my son-in-law." But he had refused to claim Pete. "This preacher's son will be Ma's son-in-law," he insisted. And when this possibility was mysteriously voided by Margery, her father gaily announced, "The next one will be my son-in-law."

The keen eyes of the mother detected that as soon as the package was mailed to Pete, Margery acted as if a load had been lifted from her. A letter came quickly from Pete explaining that if she had only read the letter to Lola, she would have found nothing to get excited about. Thereafter, Margery burned Pete's letters without opening them. Suspecting that he would come to the city during the holidays to talk things over, she went visiting, with her mother's

promise not to tell where she had gone. Pete came, and called at the house repeatedly. The mother did not know when the daughter would return, and dared not tell where she was. Pete gave no hint of the cause of the trouble, but insisted, "Margery certainly is stubborn!"

Months after, Pete's father arrived in the city on a speaking engagement. He sent a note to Margery saying that if she would call at the hotel, he would give her a message. She carefully avoided that part of the city during the speaker's stay. Some years later, Margery met Pete's father on a street car in the great city, and he was very friendly. "Do you mind telling me," he asked, "now that Pete is married, what came between you and him?" She laughingly told him the full story, adding that she never had been in doubt concerning her decision. "Well, well!" he exclaimed, "I do not blame you. I wondered about Pete's affairs with other girls during his engagement to you, but thought that young folks must be different from what they were when I was young. But I am sorry to say that Pete is treating his wife very shabbily."

And so Margery had escaped that! Additional evidence that her intuition had been correct! The letter to Lola had been only part of the trouble. She had sensed that all was not right with Pete, and had felt deep within that he was not her proper mate, hence her feeling of relief when the affair was terminated.

Suppose that Pete had been outwardly successful in his duplicity and had led Margery to the altar of marriage; suppose that she had then awakened to find herself the wife whom Pete was treating "shabbily" because of his fickle life with other women—the wife of one who would not learn loyalty. Should the injured one yield in resignation to fate? Is it moral to keep together those whom God has not joined?

There is a tragic sequel to this story of Margery: of how the one whom she finally did trust in marriage betrayed her to the depths of pain and humiliation; and then how, after she had given up hope, her whole sky became richly luminous. It all is a part of the complete history of pain and joy, of despair and then, eventually, light. I tell it because of the light that finally came to her like a gift from heaven.

(To be concluded next week)

Fifty Years Until the Harvest!

A DRAMATIC STORY OF MISSIONARY SOWING AND REAPING IN MALAYA

Frank T. Cartwright

A man knelt before the chancel of a Methodist church this morning and received the sacrament of baptism. "Nothing in that to arouse excitement. Why use italics? Or why write about it at all?"

Two word pictures answer your question.

ALMOST exactly fifty years ago a young man, a newcomer from India, was walking the streets of Singapore, that colorful, polyglot city "where cross the crowded ways of life." Up and down, here and there he went, trying to find some opening where he might teach and preach the way of Christ to the thousands of Chinese. For decades they had been steadily moving southward from the home land to this new land of opportunity, and in business and civic life they were mingling with Malays, Tamils, Europeans, Americans. In religion they were a race apart. The door was shut to Christianity.

The young missionary walked and walked. As he went—and long before he went—he prayed. Yet there seemed no chance for him.

And then one day he saw above a doorway a sign: "The Celestial Reasoning Association." It was the meeting-place of a small group of Chinese, well-educated men, who from time to time discussed philosophy, history, and similar subjects in the English language in order to perfect their use of this tongue. An idea! Perhaps he might join this group, helping them in their studies.

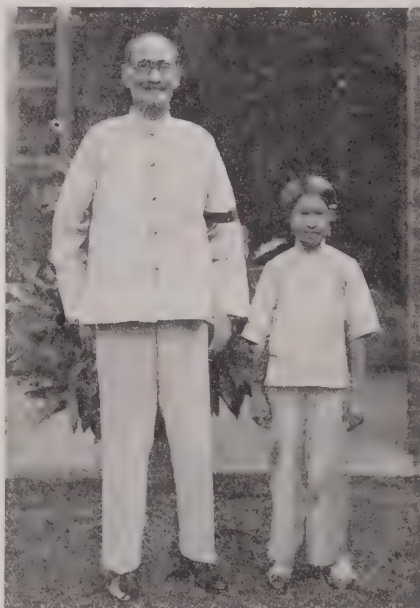
The idea was resultless. Membership in the society was strictly limited. It was for Chinese only.

One day, however, the door was opened slightly. The young man was invited to lecture in English to the Celestial Reasoning Association, using as his subject "Astronomy." He gladly accepted the invitation, and to his great joy found the door opened more widely, enabling him often to meet the Chinese as a group and as individuals.

The young man was William F. Oldham, later a secretary of the Board of Foreign Missions of the Methodist Episcopal Church, still later elected as a bishop. The seemingly slight opportunity half a century ago enabled him to secure the support of these Chinese for a primary school, which grew into the world-famed Anglo-Chinese School of Singapore—and it proved the lone seed

from which sprang the hundred eighteen Methodist schools in Malaya, with more than seventeen thousand students enrolled. The widely scattered churches grew on the foundation of educated boys and girls.

ON Jan. 12 of this year, historic Wesley Church in Singapore was crowded with a polyglot congregation, some understanding no English, most of them not understanding the tongue in which the others spoke. Tamils from South India, Sikhs, Bataks from Sumatra, Borneo Chinese, Straits Chinese, plus at least half a dozen different groups of Chinese from the motherland, met



WEE HOP LUNG AND GRANDDAUGHTER

there with American and British missionaries.

On this day a tall, spare Chinese of venerable appearance was led to the chancel, where he stood, with missionaries beside him. At the same time the feeble form of retired Bishop William F. Oldham was helped to a post inside the chancel. The resident bishop of the area, Bishop Edwin F. Lee, read the preliminary baptismal service of the church. The elderly Chinese, Mr. Wee Hop Lung, knelt at the altar. Bishop Oldham's lips were seen to move in the hallowed words of the formula of baptism, and his weakened hand was laid on the head of the Chinese who was being consecrated in the Christian life. Such a thrill passed over the congregation as I have never before experienced. Tears stood in many

eyes, rolled unnoticed down the cheeks.

The last living member of the Celestial Reasoning Association was being baptized a Christian by the hands of the once young missionary who had opened the doors of that association fifty years before.

IT was half a century between the seed-sowing and this dramatic bit of harvesting. A long time to wait, but there was joy in the day of harvest.

Between that day of sowing and the one of reaping, thousands of boys and girls have received a foundation of Christian education, thousands of men have been received into the Christian church. And all these results date back to the vision and patience and heroic faith of that first Methodist missionary, plus the similar service of his colleagues, missionary and Asiatic, during the intervening decades.

How Shall We Observe Lent?

P. M. Hickcox

DURING the Lenten season our Protestant Christians find themselves surrounded by minute and exacting religious observances in which they seem to have no part. From Ash Wednesday until Easter we hear our Roman Catholic friends talk of refraining from this and that, until we begin to inquire what significance these days of preparation should have for those brought up in the Protestant churches. Fortunately, there is the growing conviction today that the Lenten season does not belong exclusively to the Roman Catholic Church. There is a deep meaning behind the Lenten thought which should be used also by our Protestant economy.

Merely to "deny oneself" is a negative view of Lent. The giving up of more or less inconsequential things for a period of forty days and then swinging back headlong into an orgy of extravagance and pleasure is a travesty on the religion of Jesus. Self-denial is not to be considered an end in itself, it is rather the means to an end.

Christian faith and life must be vital and positive. The "let him deny himself" of Jesus was only the preliminary step in true discipleship. The genius of Jesus and His conquering religion lies largely in His ability to challenge men with a positive and vital religion. So He adds that the disciple must "take up his cross." This cross of Jesus is not something we are to give up; it is something we are to take up. The trouble with a mechanical type of Lenten observance is that its forms often obscure the end they seek to embody, and that merit

(Continued on page 306)

STORYLAND

Sally Anne and the Gray Kitten

Alice Annette Larkin

"PETER, Peter, you mustn't talk so loud," said Judith, raising a warning finger. "Sally Anne will hear us and begin to tease again."

"I forgot," answered Peter. "Well, we can't be bothered with Sally Anne today. We'll have to slip out while she's finishing her dessert. Say, Judy, aren't these the dandiest kites you ever saw? It seemed too bad that we couldn't have the kite tournament two weeks ago, but the wind's just right this afternoon. Shall we go now?"

Judith left the back entry and tiptoed to the dining-room door. Sally Anne was facing the other way, but Judith could see that the delicious dessert in her pretty pink-flowered dish had hardly been touched. For a moment Judith was tempted to let Sally Anne go to the tournament after all. She knew her disappointment was spoiling her lunch. But Sally Anne was so slow, and it was a long walk to Cherry Hill. She would want to stop and watch every bird she saw along the way. No, they couldn't be bothered this time.

Back to the entry tiptoed Judith. "We'd better go now, Peter," she said. "Be sure you put some extra string in your pocket."

Two minutes later the outside door closed behind Peter and Judith and their gaily decorated kites.

Sally Anne heard the door close and ran to the window. There was a dark frown on her face as she watched Peter and Judith. She had heard what they said about her. She could see them until they disappeared around the corner, and it would take Peter five minutes to reach that if he didn't hurry faster. Peter's kite was so big he had to carry it very carefully, and Judith and a girl who had joined her were walking right away from him. He had put a bunch of twine in his pocket, and he didn't know that one long, heavy yellow cord was hanging out and trailing along the sidewalk.

Suddenly Sally Anne's frown changed to a smile. A beautiful gray kitten had come from somewhere and was playing with the yellow cord. He seemed to think that it was made for him to chase.

Sally Anne ran to the front door, then down the cement walk and across the street where she could see better. Her

smile was still bigger now, for the kitten had taken the cord in his mouth and was carrying it with him.

Peter must have felt the cord pulling in his pocket, for he put one hand down as if to find out what the trouble was. But at that moment a strong breeze jerked the kite, and it took both hands to carry it. Peter was almost at the corner now, and soon he disappeared from sight. The kitten was gone, too.

"I wonder whose kitten that was," thought Sally Anne as she went back to the house. "Peter oughtn't to let it follow him. Kittens get lost that way. He knows ours did. If anything happens to this one, Peter will be to blame."

Sitting in the sunny living room, Sally Anne tried to forget about the kitten. But suddenly she remembered a little notice she had seen in the small store just down the street. This notice said: "Lost—A Maltese kitten with fluffy tail and four white legs. His feet are silver-gray, so his name is Silvertoes. If you find him, please bring him back to Jimmy Wardner at the brick house on Hillside Avenue."

Jimmy Wardner was the boy who fell from an apple tree and hurt his foot when he first came to Mapleville to live. He'd been shut in ever since. He had brought Silvertoes clear from Arizona, and he never allowed him to go outdoors unless some one was there to look after him. Sally Anne was beginning to think that the kitten she had seen was Silvertoes, and she looked very sober. Somebody ought to look for him. Maybe Peter didn't see him. It wasn't kind to let him stay lost. And into Sally Anne's mind suddenly popped a wee poem she had been learning:

A little friendly word will bring
Joy as sweet as anything;
A little kindly deed will cheer
Some one whose days are very drear;
So here's the little prayer I pray:
God help me to be kind today.

"Maybe I could find Silvertoes if I hunted and hunted for him," said Sally Anne to herself. "I'll ask Mother if I may try. I'll take some little pieces of meat and a long string."

"I guess if that kitten could chase Peter's string he can mine," thought Sally Anne as she crossed the street a few minutes later. When she reached the sidewalk, she walked slowly, looking first one way and then another, but no gray kitten came to play with her. At

the corner she wondered if he had kept on following Peter and his yellow cord, or if he had gone some other way. Peter had to go through the milkman's big meadow, so she decided to hunt there first.

"Come, kitty, kitty, kitty!" she called. "Come, Silvertoes!" Once she thought she saw a little gray head in a clump of bushes, but just then some children came running across the meadow, and the bit of gray disappeared.

"Sally Anne, you're going to be dreadfully late for the kite-flying," shouted one of the girls. "What are you looking for under that old bush?"

"A kitten followed Peter, and I'm trying to find it," answered Sally Anne. "It's awful to be lost." But the children didn't wait to hear any more.

When they had gone, Sally Anne felt very lonesome, but up and down the big meadow she went, calling, calling the kitten. After a long time she heard a little mew right behind her, and looking round, she saw a beautiful gray kitten with four white legs and four silver-gray feet. It was Silvertoes. He must have been very hungry, for he ate every bit of the meat Sally Anne had brought for him. And he must have been homesick for a friend, for he let her pick him up and hold him tight. Sally Anne was very tired, but she was very thankful, too.

Two hours later Peter and Judith came hurrying into the cozy living room. "Sally Anne, are you all right?" asked Judith. "We've run all the way home, we've been so worried."

"Sally Anne, I'm dreadfully sorry I let Jimmy Wardner's kitten follow me so it got lost," said Peter. "I saw it and knew it must be Jimmy's, but when I looked again it had gone. The Torrey children told us you were hunting for a kitten, but they guessed you couldn't ever find it. I don't want to see any more kite tournaments this year."

"Oh, yes, you do," answered Sally Anne happily. "Jimmy's big brother's going to have one, and Jimmy and his sister and I are going to ride to Cherry Hill in Jimmy's new pony cart. I took Silvertoes home, and everything's all right."

"Because Sally Anne made it right," thought Peter and Judith.

—There were three of them with the boastful spirit of ten years, talking of the achievements of their respective fathers. Said the son of a lawyer, "My daddy can get a hundred dollars just settling something about a fence-line." Number two retorted: "My father is a doctor and sometimes has two hundred for an operation." Not to be outdone, the smallest of the group ended the bragging with "Well, my father is a minister and it takes six men to carry away the money on plates after he preaches."

Time and Tide

Current Opinion from the Press of the World

Automobile Deaths at a New High

[*The Christian Century*, Chicago, Ill.]

AMERICA'S worst automobile accident casualty toll was recorded last year. Almost a million people were injured, and 36,000 lost their lives as a result of 882,000 collisions and other accidents on streets and public highways. This is the gist of the annual news release issued by the Travelers Insurance Company. Interesting sidelights on the automobile accident problem are brought out by this report. Of the drivers in accidents, 3.16 per cent. were declared to have been under the influence of intoxicants, as against 2.43 per cent. in 1933. This is an increase of one third. It is also revealed that although nine out of every ten cars involved in accidents were apparently in good condition, three out of four proved to be mechanically defective upon closer inspection. Although 38 per cent. of the 882,000 personal injury automobile accidents occurred at street intersections, by far the largest number of deaths resulted from accidents that took place on the open highways. Women drivers again proved themselves safer than men, and middle-aged people safer, by far, than young drivers. Furthermore, the fatal accident record in rain or snow was lower last year than the average for all accidents combined, and when the direction of travel was straight ahead the rate of death per accident was greater than the average of all accidents combined. The conclusion drawn by the compilers of this report is that reckless driving, primarily in terms of speed, is productive of the greatest number of accidents and fatalities. In other words, most automobile accidents occur because the drivers have a false sense of security, and therefore take chances which they have no business to take. And the kind of automobile now being manufactured is deliberately designed to promote such chance-taking.

Radio for Children

[*The Commonweal*, New York City]

JUVENILE radio programs have been treated to a bath of criticism. Though the entertainment provided by a group of Scarsdale, N. Y., women seemed a little amateurish and made to order, several qualified observers of broadcasting agreed that the idea behind the entertainment was right. The New York *World-Telegram* critic hit the nail on the head when he remarked that children now get only what a group of hard-boiled advertisers think is the stuff. They refuse to buy skits which are shy of murders and holdups, not because they know anything about child psychology, but because they see their kids play Indian and cowboy. Juvenile literature has got over that long ago. Under the guidance of intelligent editorship—it has learned how to appeal to the youthful imagination and to utilize the great tradition which has rooted "Peter Pan" and "Alice" in millions of child hearts. What can be done about it? Surely there must exist somewhere an advertiser who could be talked into utilizing the prestige of the Scout movement to offer a valuable program. Otherwise we should be forced to conclude that commercialization has set too high a price on radio time, whether

that be reckoned in dollars or in terms of the sacrifices of a cultural kind which must be brought by the community at large. Naturally, only the absolute idealist will fancy that radio could ever serve a Christian use, dramatizing stories of saints, for example. To this possibility we shall awaken only after it is years too late. A Biblical text no higher critic ever attacked is the one which declares the children of light are not wise in their generation. The evidence in favor of that is overwhelming.

Woman as a Motive Force

[*Manchester Union*, Manchester, N. H.]

AMID all the froth on the surface of things raised by the cabals of politicians and the eternal wrangling of economic theorists, one wonders whether many of us fully realize the power of a certain force that operates calmly and inexorably to fashion circumstances for us. This power, invariably underestimated throughout the ages, is represented in the capacity of woman individually measurably to control the conditions under which she lives.

This capacity has no relation to her right to vote. It is not represented in her collective influence upon civic problems. It is innate, and expressed with neither thought nor deliberation in the commonplaces of her everyday life. It creates new markets, destroys old ones; tends to circumvent untoward increase in the cost of living, moves or silences the wheels of great industries. It cleanses neighborhoods of undesirable influences. More than occasionally the ponderous votings of man-controlled legislative assemblies express indirectly the voices of women.

Alert manufacturers and retailers long ago began to recognize the potentialities of woman's purchasing power, and the shelves of today's shops reveal their appreciation of her standards. Sagacious politicians, aware now that the "woman's vote," as such, is a mythical illusion, appeal to women, not as a group, but as individuals, knowing full well that their voices will find expression, if not through their own ballots, through some one's else.

Thoughtful students of current affairs know that the voices of the nation's women often are most effective when they are not publicly audible. And every mere man, if he is honest, will himself admit the feminine source of many of the inspirations for which the world gives him credit.

Violet Ray

[*The Providence Journal*, Providence, R. I.]

VIOLET RAY, a young Englishwoman, has had her name changed from Ray to Cooke, because so many of her friends with a sense of humor had made her patronymic the subject of jest. Well, Cooke is a nice name, too, and it is to be hoped that this little incident does not breed any resentment between the Rays and the Cookes.

As a family name, of course, one is just as good as the other, and we dare say that they have figured with equal distinction in history. But Violet, we may feel sure, has had a miserable time of it. Not knowing her age, we would not venture to blame her parents for burdening her with this name, for it is quite

possible that she came into the world before anything was heard about the violet ray.

All the same, there is so much of this painful parental whimsicality in evidence that it would not be strange if the Rays knew exactly what they were doing when they christened their daughter Violet. In itself it is a charming name for a girl, but care should always be taken by parents to choose a Christian name for a child that will not unite with the family name to create a sheer absurdity or a combination that lends itself too easily to the cheap purposes of the Wags and Wits.

Violet Ray, it seems to us, is a lovely name, much more euphonious than Violet Cooke, but Violet has probably been forced to listen to the same merry quip ten thousand times and has become tired of it. There should be a wall motto in every home urging parental sense and restraint in this matter. There are many thousands of innocent victims of parental whimsies in nomenclature. Certain family names invite this sort of thing, but the impulse should be sharply resisted. Spectacular oddities are wisely avoided at christening time. We have never yet met, or even heard of, a person of that name, but we would not be surprised any day to be introduced to Vitamin D. Entwistle. There are parents whose eccentric callousness in this particular is almost criminal.

Why Some Things Are

[*Detroit Free Press*, Detroit, Mich.]

SEVENTY-FIVE per cent. of the pupils entering the lower grades in American schools reach high school. Sixteen per cent. of them go to college. Six per cent. graduate therefrom.

After they leave school or college their education is derived very largely from newspapers and moving pictures and the radio.

When it is considered that so large a percentage of this nation has its views shaped by these agencies of public information over so great a part of life's span, an idea is obtained of the tremendous responsibility resting upon them to uphold the highest political and social traditions. The manner in which some of them have handled the Hauptmann trial provides disheartening evidence that they do not realize the full power for good or evil of the extra-academic education they diffuse.

Bad Temper

[*The Christian-Evangelist*, St. Louis, Mo.]

THERE is something incongruous in the thought that a minister should be bad-tempered. Any one who by his position proposes to aid people in solving their personal problems should certainly be well balanced, self-controlled, and even-tempered. We sometimes wonder, when we receive a letter obviously written in a fury, what sort of pastor such a letter-writer can be.

A minister recently wrote us, "You may at once discontinue my subscription to your worthless publication. Please do not clutter up my mail box any longer with *The Evangelist*." His reason was that he had sent something for free publication which our business department felt was instead in the nature of a classified advertisement. We trust this minister is more even-tempered in dealing with the problems of his own congregation.

GUIDEPOSTS IN BOOKLAND

Lenten Meditations

THE RICHES OF CHRIST. Readings for Lent. By Bede Frost. The Macmillan Company: New York. Price, \$1.75.

This volume of Lenten meditations by an eminent Anglo-Catholic has its notable points of strength as well as the limitations of its point of view. If the reader can exercise the breadth of sympathy necessary to bridge the distance between evangelical belief and certain Catholic practises, he will find solid contributions to an earnest piety in these pages. Three or four pages of reading are provided for each day of Lent, a convenient form for those who are seeking to observe periods of contemplation through the season. Theology looms large in this collection, and it is the theology of Thomas Aquinas. But the writer believes that he is no more theological than the New Testament. And if devotional periods are to be concerned with "a loving attention to God and a great desire for Him," as the good priest recommends, these meditations harmonize with that ideal by giving content to the contemplation of what God is and how He has revealed Himself in Christ.

The earnest spirit of Father Frost leads to many beautiful insights throughout his pages, and his familiar use of Scripture illuminates his thought in numerous unexpected ways.

Men of Courage

WINNERS. By Roy Bullard Chamberlin, Dartmouth College. The Abingdon Press: New York, Cincinnati, Chicago. Price, \$1.50.

Designed primarily for the teen-age youth, this collection of short stories and sketches is concerned solely with boys and men "of courage and nobility" whom the author has personally known. Each hero is indeed a "winner," having endured some severe test, learned a lesson through hard knocks, or overcome some tremendous handicap. Dr. Chamberlin has spent nearly thirty years on school and college campuses, and knows both the speech and the spirit of the student group. Thus his tales are both vivid and effective. The book may profitably be read by adults since it is a direct, though quiet, refutation of the all too common notion that modern youth is weak, selfish, and superficial.

Intimate Problems Illuminated

ABOUT PEOPLE. A Book for Parents, Teachers, Ministers, and the People Themselves. By A. Herbert Gray, D.D. Charles Scribner's Sons: New York. Price, \$1.75.

The intimate spiritual and emotional problems of men and women are illuminated to the depths when described by Herbert Gray. Relations between the sexes which cause wide-spread perplexity, and are seldom clearly resolved, are once again beautifully interpreted from a Christian standpoint in Dr. Gray's volume "About People." There is no situation so desperate, no psychological twist so destructive, that there is not a way out to health and sanity, when the way of Christ is applied in conjunction with scientific common sense. Dr. Gray writes out of an unusual

background of personal confidences which have taught him the needs and responses of the sensitive human spirit.

This book will be of outstanding value, not only for ministers in their work with individuals, but for people of all sorts in understanding themselves. In the first section of the work, which treats the religious life, its phases and difficulties, the human need of sex comradeship is related in the most natural way possible. On the other hand, when dealing in the second section of his book with the sex life and some of its problems, the author gives no answer to any situation without linking it up to religious faith and attitude.

Dr. Gray's conclusions make no compromise with Christian morality, yet he is able to be fully understanding of the problems that have created breaches with that morality.

Two Great Apostles

EPOCHS IN THE LIFE OF SIMON PETER. By A. T. Robertson, D.D., LL.D., Litt.D. Charles Scribner's Sons: New York. Price, \$1.75.

This is a vivid and intimate biography of Simon Peter by the renowned New Testament scholar and teacher of the Southern Baptist Theological Seminary, Louisville, Ky., who has died since this volume was published. Professor Robertson was a competent and careful Greek scholar of acknowledged authority in the New Testament, but his exegetical and historical work always represents the definitely conservative point of view. Nowhere does any question of authorship or historical and textual integrity raise its head but it is quickly and positively downed in favor of the traditional answers. In this volume Peter stands out clearly both in his greatness and in his weakness, in his climactic hours and in his ordinary moments of routine duties, in his daring and in his cowardice, in his spiritual triumphs and in his moral defeats. The author's tendency to moralize or preach in the midst of his biographical study will mar the book for some, but this fact should not prevent a wide use of this valuable portrait of a very human and yet powerful Simon Peter.

BEYOND DAMASCUS. A Biography of Paul the Tarsian. By F. A. Spencer. Harper & Brothers: New York. Price, \$3.

The most recent treatment of the character and personality of Paul to come to our attention is by a professor of classics at New York University. His biography has the primary merit of wide and authoritative knowledge of the customs and life of the ancient Roman empire. If any one picks up this book with the thought that a professor of classics will be dry and academic, he will encounter a great surprise. Few volumes bring to the reader the reek and tang of a life that is past as does this one. With a lively yet disciplined imagination, the author transfers his conception of the times to Paul's own eyes. We follow Paul's career at each step with as true a description of the world as he saw it as research can offer. The story of Paul's life is told with sympathy and understanding. Fine analyses are made of such phases as his mysticism, his magic power, his rabbinicism, and his loyalty to Christ. If the image of the apostle is set forth with some daring, it is

nevertheless honestly vouched for, and will be enlightening and profitable. Naturally, this is a book for the general reader more than the scholar. Yet it is based on careful New Testament scholarship. Seldom is a work so conscientiously annotated, yet so free from the trammels of the scholar's apparatus.

War or Peace?

(Continued from page 293)

Simon, foreign secretary of the British Empire, who is in Berlin for the purpose of a conference with Hitler. It is predicted the meeting will result in tentative bargaining proposals but is not likely to bring the assurance of peace for which the whole world is waiting.

Frederick T. Birchall, in a special wireless dispatch on the European situation just published in *The New York Times*, quotes from Hitler's "Mein Kampf" (My Struggle) and says that book is the key to German policy. The passage included in the *Times* dispatch reads:

Regarding foreign policy: Oppressed populations are to be brought back into the lap of the Reich not by flaming protests but by a powerful sword. To forge this sword is the task of the domestic leadership of the people; to safeguard this forging work and seek allies is the task of foreign policy.

Regarding domestic policy: The unconditional subordination of all other interests of the people to the single task of preparation for the coming arbitrament of the sword and for the later safeguarding of the State cannot be entrusted to the decision of a majority of Parliamentary ignoramuses and good-for-nothings.

Regarding alliances: Nations are firmly chained to each other only by the prospect of common success in the sense of common acquisitions and conquests. . . .

An alliance whose aims do not comprise an intention of war is without sense or value.

Regarding ultimate aims: France remains the implacable deadly enemy of the German people. Only when Germany has completely learned to understand that the living forces of the German nation must not be cramped in merely passive defense but must be welded together for a final active contest with France, then only will it be possible to end the fruitless eternal struggle between us. But this is only under condition that the annihilation of France is really only a means to give our people possible expansion elsewhere.

Today we count 80,000,000 Germans in Europe. Only will this foreign policy be recognized as right when after scarce 100 years 250,000,000 live on this continent, not pressed together as factory coolies for the rest of the world but as farmers and workers supporting one another through their work. And when we speak today of new grounds and new soil we can think only of Russia and the border states subject to her.

If Mr. Birchall is right in his judgment, the world is in for another conflict that is likely to draw in Japan as well as practically all the powers of Europe and the United States.

CHURCH SCHOOL

WILLIAM G. CHANTER

Dean of Wesleyan University

SECOND QUARTER, LESSON I, APRIL 7

Jesus Reveals God as Father

Scripture Lesson: Ps. 103:1-5, 10-14; Isa. 40:27-31; Matt. 6:24-34; Luke 11:2; John 3:3-6; 8:40-47; 14:1-31; Rom. 8:14-17; Heb. 12:5-11.

Golden Text:

"Like as a father pitieth his children,
So the Lord pitieth them that fear him."

—Ps. 103:13.

Lord, show us the Father, and it sufficeth us.

PHILIP was expressing the prevalent idea that somehow or other God can reveal Himself to men in such a way that they will be free from all struggles with doubt, from all obligation to exercise their powers of faith, from all responsibility for searching after truth. If only God could be seen! At the same time, however, he was expressing the higher idea that if God could be seen as a Father, if we could only believe that His nature is fatherly love, all our questions would be answered and all our deepest problems would be on the way to solution.

The first idea is, of course, hopelessly inconsistent with the second, and the fact that Philip could hold the two together in his mind is a mark of confused thinking. For if God is a Father, then He cannot reveal Himself to men with no regard to their own states of heart and mind. No human father can reveal himself as fatherly love to a cold-hearted and selfish child, or to a supercilious young sophisticate to whom the whole idea of fatherly tenderness appears as a relic of an outgrown Victorianism. Thus God might make Himself as visible as any earthly father, His gift-giving power might be seen as directly evident, His patience as clear as are the gifts and the patience of any human parent, and yet as Father He would remain unknown to the hard heart and the self-centered mind. If He is not a Father but simply the Master Builder and Grand Mechanic of our world, that is another matter. In such capacities as these He can reveal Himself with a force that is coercive, but if He is first of all a Father, revelation is not enough; His revelation, to be effective, must be received by the same activities of faith and love by which a boy comes to understand, to know, the real nature of human parenthood.

Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father.

The only way, then, in which God can be known as Father is through the arousal in human beings of the spirit of true children. The father-and-son relation is a reciprocal relation. It does involve the outgoing love of the father, but it also depends on the receptive spirit of the son. This Jesus knew, and knew so clearly that He never thought of coercing men into the kingdom by the power of wonders and miracles. They were signs of the power of God, they might even be interpreted as signs of His love, but that love is not to be seen in the occasional exhibitions of power even when that power is exercised for the good of mankind. It is seen in the goodwill that is making the welfare of His chil-

dren the constant goal of the Father's life. Only when human beings come to know the beauty of this ceaseless outgoing of love can they know God as Father. Children do not know their human father until they can see, behind the presents that are given them when he returns from a journey, the year-long sacrificial care that provides for their needs.

Now, this insight into the true nature of God as Father Jesus came to bring, but He knew that only as men came to new powers of appreciation could they have the insight. Hence He lived among men as a true Son. Those who knew Him would find at the heart of His life a radiant appreciation of His Father and would come into the possession of a new vividness in their own thought of God. There is a great verse in the First Epistle of John, chapter three, verse sixteen: "By this know we love, because he laid down his life for us." Those who know the Lord Jesus have a new and piercing conception of love, but it is also a new and piercing appreciation of the God and Father of the Lord of love. Just as an intimate acquaintance with a great artist means for us a new conception of art and its meaning, a new appreciation of the meaning and nature and power of beauty, so those who know Jesus come to know the meaning and nature of God as they have not known Him before. For indeed He lived in the Father and the Father in Him, as the artist lives in beauty and beauty finds supreme expression in him.

If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.

But once the vision of God as Father has come, certain results will follow, results apparent in the life of the disciple. First of all, there will appear a new kind of obedience. The conception of the world of men as a great family does not relax any of the bonds of social responsibility, does not do away with the power of discipline. Rather it transforms these things, turning obligation into privilege and making service the surest means of self-expression, for we do find our deepest sense of attainment in serving those whom we love. Thus obligation is at once increased and lightened.

For the fatherhood of God as Jesus revealed it has nothing about it which smacks of softness or sentimentality. The Father seeks for His children not ease but the attainment of a manhood that is strong and high. The true son is like the great Elder Brother, faithful unto death, winning His way to a place at the right hand of the throne of God by enduring the cross and despising the shame. The Divine Father gives His children the opportunity greatly to fight and greatly to conquer.

But it is fatherhood, it is a place in the divine family. Those who take it will find there the highest intimacy. The life of God flows through them, His voice speaks through them, the Lord Christ walks with them, and in the consciousness of such companionship there comes the full realization of all the possibilities of human personality. Just as a boy who has never known the companionship of a father will always suffer from that lack, so the man who does not know his Heavenly Father's fellowship is dwarfed in his own personal development. It is thus that the Son of God becomes the firstborn of many brethren, by bringing men and women into the knowledge of their true relation to God. He that hath seen Jesus hath also seen the Father, and that means to even the veriest prodigal a place in the family circle of the redeemed, the circle which never breaks up but only grows with the ages.

How Shall We Observe Lent?

(Continued from page 302)

is too easily attached to the forms by which a worthy end is to be obtained.

The negative things of life are never satisfying. If you cannot find any positive expression of your discipleship—any vital way of expressing your deep thankfulness for the redeeming love of God—do not spurn your denials. Abstaining from the things of the world may be the only religion you have yet experienced; if so, cultivate it as a step, the first step, in this preparation for true discipleship. The hymn-writer challenges us with another:

Must Jesus bear the cross alone,

And all the world go free?

No, there's a cross for every one,

And there's a cross for me.

RELIGION is not a matter of things but a relationship between personalities. In the days in which Jesus was looking forward to His passion, He said that His followers must deny themselves, take up their crosses, "and follow me." Religion is essentially a relationship between personalities; it rises above this sense-bound world of things. "Follow me!" said the Christ. Millions have done so, and He has cut a wide swath down through the fields of Time. Relig-

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ion is neither conforming nor abstaining from the things of the world. It is following the vibrant personality of the living Christ. Inasmuch as we are persons, it is this personal attachment which will win and hold us. "I am the vine, ye are the branches." It is the life of the Master which sustains our life.

Denial has its place in the crowded soil of this twentieth century. If it were not practised, the good seed of the kingdom would be utterly choked out by the weeds and briars. But of itself denial is an Old Testament kind of religion, negative and lifeless. It is only the beginning, the threshold of the Christian life.

In the annals of General Phil Sheridan, the intrepid Federal cavalry leader of the Civil War, we read of an invasion he made through the enemy territory with his troop of horsemen. They were returning triumphant to the Northern lines, their horses covered with foam of the summer day and their uniforms covered with gray dust, when their commander held up his hand. "Halt!" he ordered. "Dismount and dust each other off! I cannot see the blue beneath your dusty uniforms, and we might ride into trouble!"

The Lenten season is a time for us to dust off our uniforms and show our real colors. It is well that we Protestants, too, observe Lent. Some one should hold up a warning hand, "Halt!" for we too are riding directly into our lines—directly into Passion Week, that high citadel of our Christian faith.

YOUNG PEOPLE

ELMER A. LESLIE

Professor in Boston University

April 7—Enrichment (Institute Sunday)

JOHN 14:21

The Manifestation of Jesus

"I WILL manifest myself unto him." Here is a statement that means that Jesus will actually reveal His presence to those who love Him and who obey Him. It is one of the most wonderful promises in the entire New Testament. I am reminded as I read it afresh of an experience that I had but an hour ago. I boarded the train at Winfield, Kan., and almost ran squarely into a dear friend and former student. Said he, "Do you believe in Providence?" We sat down for an all too short visit from Winfield to Wichita, where I had to alight from the train. He has been lecturing throughout the country on Germany, trying to interpret Germany to America, winning accordingly the vigorous opposition sometimes of Americans, sometimes of Germans, and often receiving the antagonistic words as well as the deeply sympathetic appreciation of Jews. A friend who had said to him, "How can you stand the treatment that you are receiving? How can you be so patient, so gentle and kind?" had received this simple answer, "Because I have in my heart the presence of Christ."

The Enrichment of Nearness to the Master

I know of no greater enrichment than this, and I am conscious out of my own experience of five years in most intimate contact with the Epworth League Institute that this is the greatest single contribution to my own life. I believe that every faculty member of an institute gets far more from that week than he gives to any delegate. I have sometimes felt that if memory will but recall to me, in any dark hours life may hold in store, the sense of intimacy with Christ which those days of planning and achievement gave, I shall never lose heart but shall always believe in the reality of an unseen but dynamic presence of whom I may be conscious if I will.

The High Atmosphere of Exalted Hours

Institute is like ascending into the stratosphere. Here for a little time one escapes the normal responsibilities of life to live with other young people in a wonderful new life where Christian youth hold all things in common. Here in the classroom, in the great assembly, on the secluded hillside we talk and listen, sing and pray, play and work, walk and sit together. Sometimes there is the early morning silence when in the stillness one sees others finding quiet spots where for a little time they may commune with God. Then one sees groups of twos and threes in glad-hearted fellowship glorying in the free happiness of youth. Then come moments of contest when any athletic prowess, any unique skill, any physical talent is summoned into action and we play the game with all the skill we can summon. There are hours of heart-searching when in the deep mystery of our own hearts we ask the question so vital to youth, "Lord, what wilt Thou have me to do?" And to some comes the experience of a great relief

as a question long pondered is answered and we move forward from confusion into certainty and we say, "Here am I, send me."

The Social Chaos and the Christian Call

Today more than ever before there is need for what Institute has to offer. Here it is that we learn how to hope for a world order in which the awful chaos of the present is resolved into a new era in which dwelleth righteousness. Today the rearming of Germany is placing before the nations a new heart-searching question. Not only Germany is to blame. Who does not feel with Germany what she long has felt, the hypocrisy of the other nations of the world? Germany must disarm, but we may increase our arms. Already we feel the ruthlessness of revenge. Can we learn to trust in love? Is the Golden Rule dead or is it still the most real thing in the world? This summer more than ever before in recent years the international application of the principles of Jesus will be at the center of attention. Every social-minded Christian youth should be there to help bring youth's heart to conclusions worthy of His name.

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MONTPELIER DISTRICT LETTER

FOR more than five years the district superintendent has been passing up and down, over and across the state of Vermont. He has learned much of churches and fully as much of pastors, and he has found that churches differ in temper and in outlook as greatly as do pastors. There is reason for profound



gratitude that there are so many loyal and self-sacrificing laymen and preachers in the Methodism of this state. Many out of their penury are still supporting the church, and some churches are now learning for the first time how generous some of their quiet laymen have been, since some of these supporters have been compelled to withhold certain extra gifts to the church. And what can we say of the pastors? They are showing a fine spirit in spite of adverse conditions. Without complaint many of them now are living on greatly reduced salaries, and some of them have been compelled to let insurance policies lapse and in a few cases to withdraw their children from college. We sometimes hear that the churches lack the warmth of a former day, but it must be said that, warmth or not, laymen and pastors have the stamina to carry on when it takes real sacrifice to sustain their churches.

Fourth quarterly conference visitation began in earnest on New Year's Day, when the Orleans Church held a roll-call dinner, followed by the conference. To date nineteen persons have been received into membership, and four on probation. A vital educational program is being sustained in this community with both the Congregational and Methodist churches uniting in some phases of the work. O. B. Wells, pastor, is proving a leader worthy of emulation.

The pastor of the Newport Center Church reports that eleven young people are attending college from this small community alone. This is quite characteristic of rural towns of Vermont. Five young people attended the Epworth League Institute at Montpelier Seminary with their pastor, E. L. Rand.

William H. May of the Derby Federated Church is a Methodist pastor doing a fine piece of work in a federated field, and he has not let down one iota in his evangelistic emphasis. Every department of the church is alive. Twenty-seven of the children and young people were at Riverside Camp-Ground for institute work. Eighty-five children were in the Daily Vacation Bible School and two boys were sent to the Older Boys' Conference. Because of his interest in the young people, Mr. May has been made one of the town school directors.

J. Arthur Dunlop, serving his first year in Albany, reports somewhat extensive repairs on the church: the ceiling of the auditorium was washed; the walls were repapered and the seats refinished; the furnace was overhauled, and a central door replaces two side doors into the place of worship. Other repairs are planned for the vestry in the near future.

THE pastor of the Highgate Center Church is one of the busiest pastors in the Conference. Besides teaching a number of leadership training courses in Highgate Center

and Highgate Springs, he has taught classes for the FERA. During the year the pastor, E. S. Richardson, has added nine new subscribers to the subscription list of ZION'S HERALD.

Kendall B. Burgess, pastor of the Swanton Church, reports a growing interest in the Men's Club and a newly organized and thriving Epworth League. The women of the church, besides carrying forward the work of the Ladies' Aid, are also actively engaged in missionary endeavor.

The work in Sheldon, Sheldon Springs, and Rice Hill, under the leadership of Warren P. Waldo, is opening up encouragingly. He has won the enthusiastic following of the young people. If it were not for the loyal work of the women of these small charges, these churches would have to close.

The Franklin Federated Church is now led by Robert Blodgett, a Congregational pastor. He has won the hearty support of the whole church group. An orchestra for the Sunday school has been formed, a junior young people's society is to be organized, and a junior choir is already functioning. Mr. and Mrs. Blodgett took six older girls to the Missisquoi Institute, thus showing the purpose to carry forward intercommunity activities of former pastors of the Methodist group.

William S. Harris is giving excellent intercommunity leadership in the environs of Enosburg Falls. A school of religious leadership training was conducted in his church for a period of ten weeks with an accredited course. He also is proving a helpful older brother to some of the younger men. Roger FitzGerald and his energetic wife are carrying forward an encouraging ministry in the extensive West Berkshire Circuit, and Percy Newton and Mrs. Newton are equally effective leaders in Montgomery, where a new young people's society, "Tau Rho," has been organized. Another pastor giving effective leadership in his parish is Rutherford H. Moore of Richford. By extensive use of his printing-press he keeps every interest of the church life always before the people. By careful budgeting and consistent giving, the Richford Church is gradually reducing its indebtedness, and the pastor has had much to do with this accomplishment.

The organizational life of the Morrisville Church is being subjected to a thorough study by the pastor, Lawrence Larowe. As a result, the finances of the church will soon be on a sounder basis and the educational work in all departments of the church improved. The young people's society, also, is growing in numbers and enthusiasm. This pastor, moreover, continues to give effective leadership to the Montpelier Seminary Epworth League Institute as its dean.

The pastor of the East Burke Federated Church, Everett A. Babcock, is now living in the recently repaired and enlarged Methodist parsonage. He is proving an excellent pastor and worth-while results follow on his ministry. At Lunenburg, Merle G. Stone is winning an ever larger place in the hearts of his parishioners and as a token of their appreciation they raised the salary \$100 for next year.

D. Glengyle Deale is doing good work on the Danville Circuit. Leadership training classes are organized both in Danville and in West Danville. Ten new subscribers to ZION'S HER-

ALD were added during the year. Social and recreational activities for the young people and children have been organized, among which was a successful father-and-son banquet. Norman C. Webster has been received heartily into the church life of Lyndonville, Lyndon Corners, and East Lyndon. In the Bradford Church the pastor, J. F. Norton, has gained the hearty following of the young people. Recently he has formed an orchestra, and a new male quartet also is adding to the musical life.

NO two men have the same characteristics or aptitudes, but each can make a distinctive contribution to the development of a field. This is strikingly demonstrated in the services rendered in the Plainfield and Adamant charges, where Dr. A. W. Hewitt built a strong pulpit ministry, while R. V. Ebbett, who has succeeded him, is giving special attention to the financial and organizational side of the church. The Adamant charge recently suffered a very severe loss in the total destruction by fire of the sawmill that had flourished in the hamlet for many decades. This cuts off from the support of the church a substantial gift regularly given by the proprietor of the mill.

J. Homer Slutz, pastor of the church at Montpelier and also at West Berlin, is carrying forward a vital program in each of the churches, and his consistent evangelistic emphasis leads to definite results. In a recent canvass for ZION'S HERALD, twelve subscriptions were added to the list. At Worcester, Thomas H. Cresey and Mrs. Cresey continue to be in high favor, and the church school and the Ladies' Aid Society of their church are outstanding in their activities.

The Mount Mansfield Circuit is the largest in the Conference and is ably manned by L. C. Dibble. He preaches four or five times a Sunday, besides sitting in on some church school sessions. But despite all this, the work among the young people on this circuit twenty miles long is not neglected. His neighbor-pastor, Allen E. Schoff of Essex Center and Essex Junction, is another busy minister doing effective work among his village and farmer parishioners. These two communities have been led to cooperate in social and spiritual activities to their mutual joy and profit.

ALBA M. MARKEY of West Burke is demonstrating his usual good grace in capturing the young people for the active service of the church. A full program keeps the church aglow week-day and Sunday.

Lavinus K. Painter continues to function as an exceptionally well-trained educational leader in Putney and environs. Besides heading a successful Daily Vacation Bible School and an intercommunity Youth Council, he taught a class in the Interchurch Training School held in Brattleboro.

Ferdinand W. Engel is on his sixth year of vigorous pastoral service in Brattleboro, and each year the people of the church are more strongly for him. He is also taking a large place in community leadership for civic righteousness and in religious education.

The various organizations of the Springfield Church are all geared to do excellent work. The pastor, Eldon H. Martin, succeeded in obtaining the consent of the official board to adopt the Vanward Plan, and the finance committee is hopeful that the budget will be covered. Mr. Martin is to be the entertaining pastor for the Vermont Annual Conference in May. The program is complete, and an inspirational week is anticipated by all.

Bailey G. Lipsky

BOOKS JUST RECEIVED

THE SEVEN LAST WORDS. By A. S. Baillie. The Bethany Press: St. Louis. Price, 75 cents.

THE PROPHET OF THE HEART. By Frank Cairns. Harper & Brothers: New York. Price, \$1.50.

PREFACE TO RELIGION. By Bernard Iddings Bell. Harper & Brothers: New York. Price, \$1.75.

SPEAKING OF RELIGION—By Bruce Curry. Charles Scribner's Sons: New York. Price, \$1.50.

SEEN FROM MY PULPIT. By Malcolm James MacLeod. Fleming H. Revell Company: New York. Price, \$1.75.

CHURCH REGISTER

HERALD CALENDAR

Boston Methodist Social Union, Dr. William Trufant Foster, Speaker, Boston Chamber of Commerce Building, April 15
Editorial Council of the Religious Press, Hotel Willard, Washington, D. C., April 23, 24

Book Committee, Annual Meeting, New York City, April 30

Board of Bishops, Semiannual Meeting, Chicago, Ill., May 15-16

Rural Life Sunday, May 26

Church Conference of Social Work, National Conference of Social Work, Montreal, Canada, June 9-15

Fourth Annual New England Institute of International Relations, Wellesley College, June 25-July 5

Lasell Epworth League Institute, Auburn-dale, June 30-July 7

Northfield Missionary Conference, July 5-13

World Service Commission, Annual Meeting, Evanston, Ill., July 9-11

Board of Home Missions and Church Extension, Annual Meeting, Philadelphia, Pa., Nov. 18-20

CONFERENCES OF BOSTON AREA

East German, Philadelphia, April 3, Bishop Wallace E. Brown

Eastern Swedish, New York, April 25, Bishop Titus Lowe

Maine, Houlton, May 8, Bishop Adna W. Leonard

New England, St. Paul's, Lowell, May 1, Bishop Leonard

New England Southern, Taunton, June 12, Bishop Charles Wesley Burns

New Hampshire, Rochester, April 24, Bishop Burns

Vermont, Springfield, May 21, Bishop Brown

BROADCAST TO MISSIONARIES—On Sunday, April 7, at 11.15 P.M., Eastern Standard Time, a broadcast to Methodist missionaries will be made from the studio of stations KDKA and W8XK of the National Broadcasting Company, Pittsburgh, Pa. Dr. John R. Edwards, corresponding secretary of the Board of Foreign Missions, will speak on "Estimates in Adventure." The invocation will be offered by Dr. Schuyler E. Garth, and the music will be furnished by the quartet of Christ Methodist Episcopal Church, Pittsburgh. Congregations,

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ALBERT C. KNUDSON, Boston; dean, and professor of systematic theology, Boston University School of Theology.

GEORGE C. CELL, Boston; professor of historical theology, Boston University School of Theology.

FRANK T. CARTWRIGHT, New York; associate secretary of the Board of Foreign Missions of the Methodist Episcopal Church; attended the Malaya Jubilee as one of the objectives of a trip to the Orient in the interest of the board's work.

P. M. HICKCOX, Woronoco; chaplain of Southern District CCC camps of Massachusetts.

missionary societies, and individuals desiring to send messages to persons engaged in Methodist missionary service abroad may do so without cost. The message should be mailed at once to Dr. Jacob S. Payton, Woodland Road, Pittsburgh, Pa.

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held at Copley Church, Exeter and Newbury streets, Boston, April 2, at 2 P.M. Mrs. Everett O. Fisk will speak at the devotional service. Mrs. J. Franklin Knotts of Melrose and Mrs. Henry Thompson of West Roxbury will be pourers at the social tea.
HARRIETT GRAHAM, Cor. Sec.

BOSTON METHODIST PREACHERS' MEETING—Monday, April 1, 10.45 A.M., Copley Church, corner Exeter and Newbury streets. Speaker, President Daniel L. Marsh of Boston University; subject, "The Romance of Preachers' Titles." The meeting will be followed by a dinner served by members of the First Italian Church of Boston to which ministers' wives and lay men and women, as well as ministers, are invited. The charge will be 40 cents.

ATTENTION CHURCHES AND MINISTERS—It has come to our attention that some churches in Massachusetts and New Hampshire have been canvassed in the interests of an alleged fraud by a man named G. H. Blake, representing the Century of Progress Company of Chicago, with an Eastern office in Boston. Mr. Blake offers to furnish the churches some talking stereopticon pictures of the Century of Progress World's Fair, together with the necessary paraphernalia for staging the entertainment, including one thousand posters. The price quoted is \$25 and \$10 deposit is required. Many churches have paid the \$10 and have not heard from Mr. Blake again.

CHARLES S. BODWELL,
Secretary New England Watch and Ward Society.

DIED

[Obituaries are limited to one hundred words, and except in the case of ministers, their wives or widows, a charge of one dollar will be made for the insertion]

HENRY A. PEASE

IN the death, on Feb. 9, of Henry A. Pease of Edgartown, the Methodist Episcopal Church has lost a staunch and loyal Christian gentleman. Born in Edgartown in 1857, Mr. Pease joined the church there in 1878. He began his career as principal of the local

grammar school. Later he became postmaster, which office he held for thirty years. Since 1905 he had been associated with the Edgartown National Bank, since 1922 as president. In his death he has generously planned endowments for the community, the local church, the New England Deaconess Hospital, the Dukes County Historical Society, the Edgartown Public Library, and the Deaconess Home in Fall River. His wife, to whom he had been married for fifty-five years, survives him.

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New England Methodist Church Directory

CONNECTICUT

SOUTH CHURCH
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Main Street, Manchester, Conn.
Sunday Services
9.30 Church School
10.45 Morning Worship
7.30 Evening Service
Leonard C. Harris, Minister

MAINE

FIRST CHURCH
155 Pine Street, Bangor, Maine
Church School 9.30 A.M.
Morning Worship 10.45 A.M.
Epworth League 6.00 P.M.
Evening Service 7.00 P.M.
Rev. Louis S. Staples
160 Essex Street, Bangor, Maine

PLEASANT ST. CHURCH
Waterville, Maine

Sunday Services
Church School 9.45 A.M. Worship 11 A.M.
Student Forum 6.30 P.M. E. League 6.30 P.M.
Worship 7.30 P.M.
Harold Charles Metzner, 20 Center St

MASSACHUSETTS

CHURCH OF ALL NATIONS
Morgan Memorial, Boston, Mass.
Sunday Services
English 10.45 A.M.
Italian 10.45 A.M.
Colored 4.00 P.M.
Syrian 5.30 P.M.
Rev. E. J. Helms, Supt.
Residence, 119 Palfrey St., Watertown, Mass.

COPLEY CHURCH, BOSTON

Exeter and Newbury Streets
Edward A. Elliott, Pastor
Sunday services 11 A.M. and 7.30 P.M.

FIRST CHURCH, BOSTON

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Temple Street, Beacon Hill
Arthur Dexter Stroud, Ph.D., Minister
Services Sunday 10.45 A.M., 7.30 P.M.
(No evening service in July and August)

TREMONT STREET CHURCH

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Azariah Foster Reimer, Minister.

CENTRAL CHURCH

66 West Elm Street
Brockton, Mass.
Sunday Services
Morning 10.30
Evening 7.00
Orville Edward Crain, Minister
258 West Elm Street, Brockton, Mass.

ST. MARK'S CHURCH

Corner Park and Vernon Streets
Brookline, Massachusetts
Sunday Services
Church School 9.45
Morning Worship 11
Evening Service 7
Dr. William R. Leslie, Minister
1455 Beacon Street, Brookline, Mass.

EPWORTH CHURCH

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Student Discussion Group, 12.10 P.M.
Wesley Foundation, 7.30 P.M.
J. Lester Hankins, Minister
38 Langdon Street, Cambridge, Mass.



FIRST CHURCH, FITCHBURG, MASS.

Corner Fox and Elm Streets.
Sunday Services: 9.30 Church School
10.45 Morning Worship
6.00 Epworth League
7.00 The Friendly Hour
Rev. Arthur Hopkinson, Minister
Residence, 58 Oliver Street.

CENTRAL CHURCH

Opposite "The Common," Lawrence, Mass.
9.30 A.M. Church School
9.45 A.M. Young People's Forum
10.45 A.M. Public Worship
Ernest Albert Miller, Minister
1 Logan Street, Lawrence, Mass.

MALDEN CENTRE CHURCH

Pleasant and Washington Streets
10.30 A.M., 7.00 P.M.
Ministers
William S. Mitchell
Mont M. Thornburg

FIRST CHURCH, MELROSE

Church School 9.30 A.M.
Morning Worship 10.45 A.M.
Young People's Forum 6 P.M.
Epworth League 6 P.M.
Minister, Rev. John L. Ivey
Residence, 647 Main St.

FISK MEMORIAL CHURCH, NATICK

Sunday Services: 10.30 A.M. and 7 P.M.
Minister, Rev. Guy H. Wayne
Residence: 5 Clarendon Street
Centennial celebration of the Church, May 19-26

NEWTON CENTRE CHURCH

Cor. Langley Road and Center Street
John C. Wingett D.D., Pastor
Church School 9.45 A.M.
Morning Worship 11.00 A.M.
Young People's League 6.30 P.M.

NEWTONVILLE CHURCH

Newtonville, Massachusetts
Church School 9.45 A.M.
Worship and Sermon 11 A.M.
Junior High School League 4.30 P.M.
Young People's Meeting 6.00 P.M.
Rev. Laurence W. C. Emig
440 Newtonville Ave.

MEMORIAL CHURCH, PLYMOUTH

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Worship 10.45 A.M. and 7 P.M.
Minister, Rev. J. Arthur Edwards
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WESLEY CHURCH, SALEM

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Church School 9.30 Epworth League 6.15
Morning Worship 10.45 Evening Service 7.30
Midweek Thursday 7.45

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State and Warren Streets
Concord, N. H.
Sunday Morning Worship 10.30
Junior League 3.30
Young People's Service, 6.30
G. Ernest Thomas, Minister
8 Green Street, Concord, N. H.

ST. LUKE'S CHURCH

Derry, New Hampshire
Ray H. Cowen, Minister
William B. Locke, Minister Emeritus
Sunday Services
Morning Worship, 10.30
Church School, 12.00
Epworth League, 5.30
Evening Worship, 6.30

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Annual Pension Statistics

THE twenty-sixth session of the Board of Pensions and Relief of the Methodist Episcopal Church was held last month in Chicago, Ill. Only one change in personnel was made. J. E. Kavanagh of New York East Conference resigned and Hallam M. Richardson, attorney, son of Bishop E. G. Richardson, was elected to fill out the term.

The annual report of the executive secretary, Dr. William B. Farmer, received high commendation. The sum of \$35,000 was voted to be distributed among the Conferences, the same as last year, with \$60 per Conference from the Chartered Fund. The board is custodian for the stewards' funds in 48 Conferences and distributes the money directly to the claimants in 3 of the 86 Conferences. It earned for the Conferences \$9538 on these funds, at a 4 per cent. rate. Thirty-eight Conferences have endowments, reserves, Preachers' Aid, and other funds deposited with the board. The rate of interest for trust funds for this year was fixed at 3½ per cent.

The statistics showed 21 per cent. of all Conference members in the retired relation, 26 fewer than last year; amount paid on annuity, \$2,180,589—an increase of \$12,948; special relief, \$74,718—a decrease of \$5419. Thirty-five Conferences held to the same annuity rate; 29 increased; 22 decreased. Of 8816 claimants, 1660 received less than \$100 a year. Many Conferences have adopted the use of the Standard Personal Service records provided by the board.

The new table of annuity rates for annuity bonds approved by the various benevolence boards was adopted to be effective April 1. The collapse of carelessly managed Conference funds was a serious consideration of the board, and the need of independent auditing and survey of investment policies and practises was seen to be imperative.

A new Intermediate Annuity Plan bridging from the old to the new reserve plan was presented and will be commended to the General Conference of 1936.

The report of the business representative, Dr. Charles R. Oaten, showed a busy and profitable year, and all investments were approved. Total credits in the Ministers' Provident Plan (self-contributory) for its five years were \$1,270,450, with total interest earnings to the members of \$125,329.73.

The treasurer, Dr. Thomas A. Stafford, showed remarkable accomplishments in appreciation realized in the investment portfolio.



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Expenditures for current operations totaled \$51,198.35, and the year closed with a deficit of only \$13.30, after \$1800 of the previous year's operating debts had been paid. The officers of the board were reelected.

Pension Progress to be distributed in April will carry fuller reports of the meeting in addition to the statistical tables of the Methodist Episcopal Church and the sister denominations.

Bangor Churches Unite for Day of Prayer

THE seventeen Protestant churches of Bangor and Brewer, Me., united for the observance of the World Day of Prayer, Grace Methodist, Bangor, being the entertaining church. About one hundred seventy-five people enjoyed a fellowship luncheon. A brief résumé of the missionary activities of each of the seven denominations participating brought closer the realization that much is being attempted, and accomplished, toward the fulfillment of our Lord's last commission.

At the afternoon service of praise and prayer, three speakers were heard. Dean James Muilenburg of the University of Maine had for his subject "The Relation Between the Christian Gospel and the Modern World,"

Rev. Basil C. Gleason, "How the Christian Gospel Is Meeting Its World Mission," and Professor Charles Gordon Cumming of Bangor Theological Seminary, "Modern Japan in Relation to Christianity."

Reunion of Former St. John's Members

A REUNION of unusual interest to the persons participating took place Saturday evening, March 16, at the home of Mrs. Clara S. Newcomb, 26 Bradlee Street, Dorchester. It was a "get-together" of some twenty members of the former St. John's Methodist Episcopal Church of Broadway, South Boston. The evening was spent talking over the old days and recalling the various pastors. Mrs. Willard T. Perrin remembered the gathering with a telegram of tenderest thoughts. The honored guest was John L. Spaulding, Jr., while Miss Amy Newcomb, granddaughter of one of the charter members of the Wesley Methodist Episcopal Church of South Boston, also was present. Another reunion is being planned for late spring when Mrs. W. T. Perrin and, if possible, other widows of former pastors will grace the occasion with their presence.

A. S. V.

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State

The Belated "Tribune"

LIKE a discussion of fifty years ago I reads an editorial that appeared under date of March 3, 1935, in the *Chicago Tribune*, which styles itself "the world's greatest newspaper." The editorial, entitled "Preacher Politicians," complains of "socialist" tendencies among clergymen and holds up the bogey of some terrible "revolution" which the editor seems to think is being promoted by ministers. Evidently he is unable to recognize true Christianity when he sees it. He is all for churchianity with its devotion to institutionalism, to ritualism and general harmlessness so far as the malefactors of this workaday world are concerned.

"Preacher Politicians" is an excellent example of the lengths to which a befuddled mind can go. The writer of it should delve deeper and think straighter or lay aside his pen. What is Christianity? A rubber stamp for tradition and prejudice? A harmless opiate for the people? A protective device for the promoters of collective injustice? No, it is a power for making over the world after the pattern of our Lord Jesus Christ.

The *Tribune* is belated. Let its editor read the Gospels with insight, if he can. Otherwise let him employ some one who knows essential Christianity to write his editorials.

Personals

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couple have four children—Miss Mildred Cederberg, a teacher in the Long Beach schools; LeRoy H. Cederberg, city councilman, of Long Beach; Mrs. Robert W. Moody of Seattle, Wash., and Albert Cederberg of Boston. All but the last named were present at the golden wedding celebration.

—Dr. Ralph W. Sockman of Christ Church, New York City, will be the Lenten speaker at St. Paul's Cathedral, Boston, March 26-29, at Christ Church Cathedral, St. Louis, April 2-5, and at the Albany union Lenten services during Holy Week.

—Charles R. Brown, who died on Tuesday of last week, had been treasurer of the First Methodist Episcopal Church of Newton, Newton Upper Falls, for more than thirty-five years, as was his father before him for twenty-four years. Mr. Brown was also a trustee of the church for thirty years or more. He retired about five years ago from the position of purchasing agent for the Saco-Lowell Shops which he had held over a long period of time. He is survived by his wife and one daughter, Doris. Funeral services were held Fri-

day in the church at Newton Upper Falls, the pastor, Rev. G. Vaughn Shedd, officiating. Burial was in Newton Cemetery.

—Dr. Richard C. Raines, who went from Mathewson Street Methodist Episcopal Church, Providence, R. I., to Hennepin Avenue Methodist Episcopal Church, Minneapolis, Minn., in 1930, is returning to Providence this week as the speaker at the Lenten noonday services in Grace Church from Tuesday through Friday.

—Rev. Dr. Harry Emerson Fosdick, pastor of the Riverside Church, New York City, underwent an operation on Wednesday of last week at the Presbyterian Hospital, New York. At latest reports his condition was given as satisfactory.

—Mrs. Olive Pierce Barber, who died March 11 in her ninety-first year, was the widow of Rev. George W. Barber of the Maine Conference. She was born at Hiram, Me., Aug. 2, 1844. Her first husband was William Bertwell. After his death she continued to reside at East

Hiram, Me. On June 1, 1887, she became the second wife of Rev. G. W. Barber, a former pastor of that charge. Upon his retirement sixteen years later they purchased a home in Bridgton, Me., where they spent the closing years of life. Mr. Barber died Dec. 30, 1916. For several years past, the infirmities of age had largely confined Mrs. Barber to her home, but she was remarkably smart for her age and was at her work till almost the end of life. Her trust in God never wavered. She is survived by one daughter by her first husband, four grandchildren, and several great-grandchildren.

—Dr. Samuel A. Eliot has tendered his resignation as minister of the Arlington Street Unitarian Church in Boston. Dr. Eliot is seventy-two years old and has occupied his present pulpit since 1927.

Brieflets

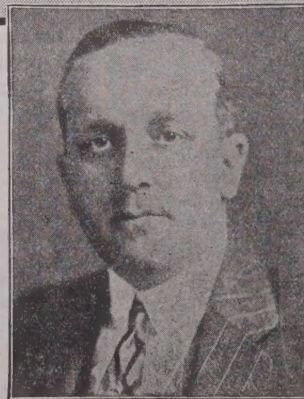
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secure the additional \$90,000 needed to claim the remainder of the sum offered by the General Education Board.

THIS MAN'S IDEA IS PROVING A BLESSING TO FOLKS WHO NEED MONEY

By C. W. WHITE

THIS is a true story. I know this man personally. I know of the folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs, but are now making more money than ever before. I can tell you of men and women who live better because of the opportunity this man gives them to add to their incomes. Yes, I know of literally thousands of folks to whom this man's idea of doing business seems like a real blessing.



don't need any experience. He tells you the few things you need to do in simple, plain language. All you need to do is say you are willing to give his plan a trial. I'll be surprised if you don't make \$25 or \$35 a week for a few hours of your time, either in the daytime or evenings. If you want to, you can stay on with him permanently, either spare time or full time. Your earnings will be in proportion to the time you can devote. I know of other people who make anywhere from \$40 to \$100 in a week.

YOUR INCOME CAN START AT ONCE

I sincerely ask you to fill out and mail the coupon. You don't obligate yourself or risk anything. You will receive complete instructions by mail. You can start right away and have the money you need coming in. It will certainly pay you to give this a trial. By all means, get the details. Just put your name and address on the coupon. Mail it today.

Church Organizations

Do you need extra funds for your church? Have you a church society or club for which you would like to raise some money? Then mail the coupon below. This idea can easily be used by members of your organization, in their spare time, to raise cash for your treasury.

ALBERT MILLS, Pres.
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Cincinnati, Ohio

Yes, I want to make money. Without cost or obligation, send me full details of the wonderful opportunity now open in my locality.

Name.....
Address.....

(This offer not good outside the U. S.)

HOW MUCH DO YOU NEED?

Perhaps you need money. Maybe you want a few extra dollars a week. Or maybe you want steady, year 'round work. Which ever it is, I know you will be interested in the wonderful opportunity this man has to offer you.

He is president of a large, million-dollar manufacturing company. He does business in every section of the country—in your very locality. He started a few years ago with an idea. It was this. He said: "I will share the profits of my business with the folks who help me." He prospered. His business became most tremendously successful. And today it is still growing.

WILL \$40.00 A WEEK HELP YOU?

Right now he needs 300 men and women in all parts of the country. He needs someone in your section to help handle increased business. To everyone who comes with him he guarantees a fair, square deal and an amazing opportunity to make money in a pleasant, dignified occupation. You don't have to invest any capital. He has taken care of that. You